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URBAN NATIVE ADJUSTMENT PROBLEMS

by



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ABSTRACT

This is an exploratory study of the economic and socio-psychological problems that face the native urban migrant. Research included interviews in Edmonton and eleven rural Alberta areas. Results show that the urban native is poorly adjusted to his new environment, and is not aware of conditions that exist in the city before he migrates to it. It showed that urban natives:

1. are primarily renters, living scattered throughout the city in poor housing conditions.
2. have high unemployment and a low standard of living.
3. experience rapid cultural and family breakdown in the city.
4. have a disproportionate number of single parent households and of individuals under twenty-five living in Edmonton.
5. have a low use of services and community participation.
6. are highly anomic and have a low level of political awareness.

It points to the great need for programs designed for the native both to help in the preservation of his pride in his culture and to establish an identity in the urban setting. Recommended programs are:

1. a native run housing rental cooperative.
2. multi-media centres with liaison workers attached to them, to be established to aid in the natives' transition to the city.
3. preschool programs for native children.
4. an urban adaptation centre for native girls.
5. community development programs to work with native youth.
6. premigration programs to acquaint the rural native with actual urban conditions.

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TABLE OF CONTENTS

CHAPTER		PAGE
I	RATIONALE	1
	A description of the reasoning behind the study, definitions used in the study, and a review of relevant literature	
II	METHODOLOGY	17
III	URBAN SAMPLE	35
	A detailed analysis at the findings of the interviews done in the city of Edmonton	
IV	RURAL SAMPLE	70
	A detailed analysis of the findings of the interviews done in ten native rural communities	
V	IN-DEPTH INTERVIEWS	95
	An edited summary of interviews conducted with twenty-four native people.	
VI	RECOMMENDATIONS	128
	BIBLIOGRAPHY	140

TABLES

NUMBER		PAGE
3:1	Location, by Census Tract, of Urban Native Households: Edmonton, 1970	38
3:2	Household Composition of Urban Area: Edmonton, 1970	42
3:3	Comparison of Length of Stay in Present Housing to Length of Stay in Edmonton: Edmonton, 1970	50
3:4	Comparison of Housing: Present Housing to Housing in Home Area: Urban Study: Edmonton, 1970	52
3:5	Comparison of Housing by Amenities: Present Housing: To Housing in Home Area: Edmonton, 1970	53
3:6	Indicators of Acculturation: Edmonton, 1970	58
3:7	Comparison of Anomie Among the Urban Natives: Total Population: To One Parent (Female) Heads of Household: To Students: Urban Study: Edmonton, 1970	60

TABLE
NUMBER

PAGE

3:8	Comparison of Politicization Among Urban Residents: Total Population: To Female Household Head: To Students: Edmonton, 1970	61
3:9	Comparison of Politicization Among Urban Residents: Total Population: Female Household Heads: To Students: Edmonton, 1970	62
4:1	Household Composition of Four Largest (Population) Rural Areas: Rural Alberta: 1970	75
4:2	Housing Conditions in Native Rural Communities: By Area: Rural Alberta: 1970	80
4:3	Housing Condition and Availability of Amenities: Rural Alberta: 1970	81
4:4	Income in Largest (Population) Rural Sample Areas: Rural Alberta: 1970	84
4:5	Anomie Among Largest (Population) Rural Sample Areas: Rural Alberta: 1970	86
4:6	Politicization Among Rural Residents: By Area: Rural Alberta: 1970	88

TABLE NUMBER		PAGE
3:7	Politicization Among Largest (Population)	
	Rural Sample Areas: Rural Alberta:	
	1970	90
3:8	Indicators of Acculturation in Four Largest	
	(Population) Areas of Rural Sample:	
	Alberta: 1970	92

G R A P H S

NUMBER		PAGE
3:1	Native Status: Urban Study Areas: 1970	39
3:2	Age and Sex Composition: Urban Study Areas: 1970	41
3:3	Annual Income of Household Heads: Edmonton: 1970	45
3:4	Level of Education by Age Group: Urban Study Area: 1970	47
3:5	Housing Status of Households: Edmonton: 1970	49
4:1	Native Status: Rural Study Areas: 1970	73
4:2	Age and Sex Composition: Rural Study Areas: 1970	76
4:3	Level of Education By Age Group: Rural Study Areas: 1970	78

MAPS

NUMBER		PAGE
3:1	Sample Enumeration Areas	
	Edmonton: 1970	37
4:1	Rural Study Communities	
	Alberta: 1970	71

APPENDICES

	PAGE
Appendix A Interview Schedule for Edmonton	
Residents	145
Appendix B Interview Schedule for Rural	
Residents	146
Appendix C Description of Rural Areas	147
Appendix D Interview Schedule for In-Depth	
Survey for Edmonton Residents	148

CHAPTER I

RATIONALE

In their 1969 paper "The Canadian Indian and the Urban Setting," Kupfer and McVey state "It is our contention that serious investments of effort, time and money in programs designed to reduce inequalities between native people and the rest of Alberta society need to be based on a comprehensive baseline of information...." (1)

This thesis is an attempt to provide such a baseline of information. Whereas everywhere the existence of serious problems for the urban native is acknowledged (2), (3), (4), little of the exact nature and causes of their problems are known and precise information about living conditions is scarce. Programs are designed upon insufficient information, and the orientation and size of these programs does not in any way, adequately meet the needs of the native person. The native person suffers from this confusion: programs are seen as irrelevant or insufficient; the information about programs does not reach him; and urban programs directed at his problems fail. (5) If there are to be realistic urban programs, there is a need to have available hard data on the urban native. The Native Migration Study, conducted by the Indian Association of Alberta, and upon which this thesis is based, was designed to fulfill this need. Its

purpose was to assemble basic information about native people who come to the city, their age, sex, education, income and family size distribution. However, it attempted to go beyond the demographic data and determine the types of economic, social and cultural problems native people were having in the urban environment. In an attempt to do this, the study tried to ascertain motivation for migration, expectations that people had upon moving to the city, and their state of readiness upon making that move. As a further indication of the types of difficulties natives were having, the housing situation, use of services and the amount of community participation were investigated. To try and analyse the natives' ability to cope with, and their adjustment to, the environment, indicators of anomie and acculturation were used.

Whereas the "professionals" advised an approach based on analysis of hard data alone, what was attempted was something beyond that, an approach that took into consideration a native philosophy.

What we would like to propose then is a serious study, but a study unlike many of those which have been done previously. We are well aware of the barriers of mistrust between Indian and white people, between professional and unemployed, between dependent and agency. Under these conditions, it seems to me impossible to get any significant understanding of the real nature of the problem in day-to-day terms, and of some of the solutions which might be proposed.

We would suggest that there are people well qualified to do such a study, and that these are the people (the native people) with first hand knowledge of the situations

they will study, and the people who are able to communicate directly with Indian people about their problems. (6)

This, then is such a study. Native interviewers were used, a native staff, with one white advisor, designed and administered the questionnaire, and native staff controlled the study.

DEFINITIONS

The following are commonly used terms that, for purposes of this thesis, have been limited in their definition. As well, the criteria used in judging the condition of the housing are defined.

Native -	self-identification as a member or former member of an Indian tribe; or self-identification as a Metis.
Household -	a group of people of any size who shared accommodation and were part of the same economic unit.
Reserve -	land set aside by treaty, for use by members of a certain band.
Colony -	land set aside by legislation in 1939, for the use of Metis people.
Anomie -	a state of cultural disorganization and deregulation in which the individual is unable to refer his behavior and that of his fellows to any stable set of standards. A state of normlessness is thus said to exist. (7)
Acculturation -	the process of absorbing the customs and mores of a culture which originally was alien. (8) Indications were taken to be intermarriage, loss of origin language and infrequent participation in traditional activities.

Politicization-	increased awareness of government and politics; tendency towards an increase of radical opposition to government forces.
Settlement -	a community, usually with no official status, that is predominately Metis. It is not a designated Colony, nor is it on a Reserve.
In good condition -	dwellings of any age which are: - sound and free from defects - of good original construction, and well maintained.
In need of minor repair -	any dwelling having no major structural deficiencies, but which presents a run-down or neglected appearance due to a lack of normal maintenance. Some of these minor deficiencies are: - need of inside or outside paint - considerable wear on floors, doorsills and stairs - a few loose shingles, bricks or tiles - several cracked windows - broken or shaky railing or steps
In need of major repair -	any dwelling in a seriously run-down or neglected condition, with at least one of the following major structural deficiencies: i. sagging or crumbling foundation indicated by: - major cracks in outside walls or leaning walls ii. faulty roof or chimney indicated by - holes, cracks, or a considerable number of loose or missing shingles or other materials around the roof or chimney iii. rotting doorsills or window frames iv. interior badly in need of repair indicated by - sagging or broken floors - large holes and open cracks in the walls or ceiling. (9)

Native Status:

Treaty:

an Indian within the meaning of the Indian Act, Chapter 149, Revised Statutes of Canada 1952.

Non treaty

a person who was Treaty but became enfranchised and is no longer defined as legally being Indian.

Metis:

a person of native and non-native ancestry, who is not eligible for rights granted under the Indian Act. (In Alberta, the terms non-treaty and Metis are used almost synonymously).

OVERVIEW

For nearly the first one hundred years of Confederation, the Canadian Indian, and his brother, the Metis, have been relatively little "trouble" to white society. They have been isolated on reserves usually in remote areas, and have been easily dismissed as being wards of "Big Brother," the Department of Indian Affairs. Not only did their isolation, and consequent low visibility, make them easy to ignore, they were not really expected to survive. "The death rate among children must be more than 50 per cent. Another generation will see the last of the Indians, two generations will see them all gone." (10)

However, the Indian did survive. He now has one of the

highest birth rates in the world, which, along with the gradual decrease in the viability of his traditional forms of livelihood, such as fishing and trapping, has caused an urban shift. This has been facilitated by his increased awareness of the outer world and his increased ability to get there.

The North American Indian is among the most recent arrivals to Canadian cities. (11) The exact magnitude of this urban shift among native people is difficult to determine because the Dominion Bureau of Statistics instructs its enumerators to record the ethnic group of persons of mixed white and Indian parentage, not on the reserves, "through the line of their father." (12) However, one principle that seems to be universally evident in any migration, is that once it is well begun, the principal cause of migration is prior migration. (13) A comparison of the 1951 census figures for some of the larger urban centres with the 1961 figures for those same centres, would seem to bear this out. In 1951, in the city of Winnipeg, there were reported to be 210 Indian people; in 1961, this figure had risen to 1,082. In 1951, in Calgary, there were reportedly sixty-two Indians and 335 in 1961. In 1951, in Edmonton, the census recorded 116 Indians; this had increased to 995 in 1961. In comparative terms, these figures indicate increases of as much as eight times. (14) This type of evidence tends to add validity to the Vancouver Community Chest's statement, "The Indian

population in the city is rising rapidly and will continue to do so." (15)

The literature about these new urban dwellers is very limited. Most is speculation and opinion, rather than research and empirical fact. The available literature centres around two basic themes. The first is the economic frustration the native faces when he moves to the city: involved in this theme are employment, housing, and financial problems. The second is the difficulty which the native migrant experiences socially and psychologically adjusting to urban areas. These problems are extensive, and range from the difficulty of breaking loose from the care-taking system of the reserve, through discrimination and lack of self-confidence, to bewilderment at the rapid pace that the urban life-style entails.

ECONOMIC PROBLEMS

Employment Problems

The native comes to the city with high expectations, and low capabilities for the fulfilment of them. He lacks the skills and education that are necessary to cope in the highly industrialised environment that exists in the cities. He is easily frustrated, a frustration which is compounded by a "demonstration effect." The increased concentration of natives in the city clearly illustrates to the migrant the disparities between Indians, as a race, and society as a whole. Studies consistently bear out this observational evidence, placing Indians at the lowest end of the socio-economic scale. (16), (17)

Most studies that deal with the economic problems of the urban Indian, deal with unemployment and his lack of training and skills. These difficulties are compounded by language problems and a general lack of knowledge about how to go about applying for a job. (18) A Winnipeg study revealed half of the heads of households interviewed as unemployed, the remainder with predominantly unskilled jobs. (19)

Another common employment characteristic of native people seems to be their high level of mobility, (20) particularly among the young (21) and the unskilled. Both Nagler, (22) and Willmot (23) noted greater occupational stability in the skilled blue collar native workers. This may be explained, in part, by the studies (24), (25) which indicate that native workers work best in atmospheres that are fairly permissive. Given the fact that most native workers have heavily-supervised and strongly directed jobs, (26) mobility may be more easily understood.

Several studies mention the importance of good working environments. Hodge found that Navajos of Albuquerque (27) like their jobs where friendly relationships develop quickly. Fransen, (28) in Toronto, also pointed out the importance of good social relationships on the job. One of the factors to overcome in the development of these relationships is clearly pointed out in the Woods and Harkins study, (29) where they noted the hesitancy that Indians may have about working with non-Indians.

Housing Problems

The types of problems experienced in housing, seem typified by the Wall study (30) that listed the problems, in order of importance, as being: crowded living conditions, difficulty in finding a home, poor condition of housing, lack of privacy, lack of permanence, high rentals, and dislike of neighbourhood. Large families seem to have more problems in locating housing (31), (32), (33) although Hodge (34) suggests that it is those groups that have general problems adjusting to the cities that experience the most severe housing problems, and uses the high mobility among young adults as an example of such a group's problems.

One of the contributing factors to the problems of overcrowding and lack of privacy may be the manner of urban adjustment. For example, when a new family or even a single person first comes to the city, they frequently stay with relatives. This can be doubly unfortunate, for it not only disrupts what may be a rather unstable family life at the best of times, but the friends or relatives are often no better adjusted than the individuals seeking their assistance. (35)

PSYCHOLOGICAL PROBLEMS

Cultural Problems

The urban shift of the Indian has resulted in the further breakdown of his traditional values and a loss of language and customs. There is

furthermore, a lack of a replacement system, nothing to fill the gap left by these losses. The traditional values experience a gradual disintegration, without any adequate substitutes. (36)

Urban Indians must define their Indianness in new terms--a sense of identity for themselves and their children must be nurtured consciously. Martin O'Connell, previous president of the Indian Eskimo Association senses a growing commitment among urban Indians to fight for their rights, politically. Being Indian is now "In" and young Indian people are finding themselves in demand as speakers. (37)

Lack of Self Confidence

This problem centres around the Indian's inability to deal with the urban society. Just one way is in his dealing with social agencies. Vincent Wall, a social worker who did a study of Indian families in Toronto's inner city area, indicates that because the native person will understate his case, waiting for the social worker to draw the story out (which he does not) the Indian leaves unserved because the worker has not grasped his real needs. Social workers do not take enough time to sort out what is relevant (37) and the Indian either does not know what his rights are, or does not have the confidence to demand service.

The native migrant is particularly unsuited to make the social and psychological adjustments to the urban environment because of the

reserve system. This has led to a situation in which natives have become almost totally dependent. There has been a gradual loss of identity and the development of a learned and negative attitude towards Whites and authority. (38) This was well summed up by Robert A. White in his progress report entitled, "The Urban Adjustment of the Sioux Indians in Rapid City, South Dakota." He stated, "However, when these families come off the reserves and come into direct contact with the American competitive social class system, they are immediately at a disadvantage. They are a racially and culturally distinct group which is classed as inferior. Theirs has been a totally different cultural tradition with a much stronger personal orientation, a culture tuned to harmony with nature rather than interpersonal competition in the domination of nature. . . . When these families come in contact with the competition social class system, they can only be perceived as and classed as, 'the failures'." (39) He goes on to point out that because they are regarded as being inferior or failures, the native naturally tends to gravitate toward the lower level of the class structure and to become involved in, what he terms, "the culture of excitement." The natives' chances of improving their conditions are fantastically overwhelming while their aspirations are often very weak. The native has thus developed a strong set of coping mechanisms, some of which are --denial of responsibility, projection, and retreat into alcoholism and apparent apathy.

Alcoholism

An attempt to escape from loneliness is often through alcohol. The Ontario Addiction Research Foundation has found that Indians get "drunk" before there is enough alcohol in their systems to account for their symptoms. They believe that pent-up anger and hostility, combined with cultural expectations of whites (and Indians) about what happens to an Indian when he has a few drinks, accounts for the explosive quality of Indian drunkenness. (40) It becomes a self-fulfilling prophecy. He thinks he will become drunk, therefore he becomes drunk.

SUMMARY

The North American Indian has begun a rapid shift to the cities. He has come unprepared both in terms of job skills and psychological adjustment for the urban area. The problems he faces are numerous. They range from poor housing, loneliness, and lack of self-confidence, to personal disorganization and anomie. His isolation often results in his inability to deal with many of the simple tasks, such as dialing a telephone or riding a bus, which his new environment requires. At present, programs are either insufficient or inappropriate to help him deal with these problems.

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CHAPTER II

METHODOLOGY

OVERVIEW

In an attempt to maintain the "native philosophy" in the approach, all interviewers were native. The questionnaire was tested for language problems and submitted to a panel of field workers for the Indian Association of Alberta, all of whom were native. Due to the diversity of linguistic groups within the area, the interview schedules were not in a native language. Where language posed a problem, translation by the interviewers was carried out.

The study dealt with an urban and a rural population. The urban population was defined as those native people located geographically in the city of Edmonton. The rural population was defined as being located in eleven rural communities.

The purpose of the urban population sample was to collect basic data about native people who migrate to the cities and the problems that they encounter. This was done in two ways: the first was through a structured questionnaire administered to 391 subjects (see Appendix A); the second was through open-ended interviews conducted with twenty-four vocal individuals selected from the larger sample upon recommendation by the interviewers.

This second and smaller sample was an effort to utilize the "oral culture" and was stimulated by the non-directive, open-ended question approach used by Danilo Dolci. (1) Interview responses were tape-recorded. This technique allowed the individuals to respond non-directively. Verbatim responses were examined for similarities and insights into the "gut level" reaction of native people to their urban environment. (see Appendix D).

For the purposes of this thesis, the first and larger sample, utilizing the structured questionnaire will be referred to as the Urban Sample. The second and smaller sample utilizing the open-end questions, will be referred to as the In-Depth Sample.

The purpose of the rural population sample was two-fold: to provide information about the pre-migration conditions that exist; and to retrieve data about those individuals who were former urban migrants but who had returned to the rural setting. Communities were selected to represent:

- a) the three linguistic groups (Algonquin, Athapaskan, and Sioux)
- b) a small population (less than 200), a medium population (200 – 1,000), and a large population (over 1,000)
- c) a reserve, a colony and a settlement
- d) an isolated community and an urban influenced community

Some of these categories overlapped.

Questionnaire Construction

A core of five staff from the Indian Association of Alberta were involved in the construction of the questionnaire. The type of question to be included, the wording of the questions and the general format of the questions were discussed by this core group and when general agreement had been reached on the acceptability of a question, it was included. Several previous studies on migration (2), (3), (4) on housing (5), (6), and on minority group adjustment to the city, were used as a basis for the questionnaire. Contact was made with several other groups who had done or were doing similar studies and an attempt made to incorporate relevant material. Initially, twenty dimensions around which information was to be collected were set down. Thirteen of these dimensions were demographic: native status, age, sex, marital status, family size, household composition, education, income, employment, migration, housing, services and religion. The remaining seven dimensions were attitudinal: expectations (of life in the city), preparation for migration, adaptation to the urban situation. Within these dimensions the relevant data that pertained to each was decided upon. For example, within the larger area of employment, it was deemed necessary to know if the individual was employed on a full or part-time basis, and if unemployed, his perceptions of the reasons for that

unemployment. In addition his frequency of employment after his arrival in the city was asked.

A basic format was thus obtained and the original questionnaire was checked by a member of the senior staff of the Indian Association of Alberta for errors in language construction. Upon his instructions, abstractions, which cannot be expressed in native languages, were removed. For example, the word "house" was used rather than the term "housing." After this revision, the questionnaire was submitted to a consultant at the University of Alberta, who in collaboration with a coder, recommended revisions. This coder computerised the final results. The revised questionnaire was then submitted to a panel of field workers for the Indian Association of Alberta, all of whom were native, for their suggestions. Further revisions were made.

The questionnaire was then pretested by members of the core staff, on a sample of twenty people, randomly selected from a referral list. The problems encountered were noted and further appropriate revisions made.

In the meantime twenty interviewers had been hired: ten Treaty Indians, two non-Treaty Indians, five Metis and three non-native (two of whom were married to native spouses). The interviewers were given a two-day training session. Difficulties in administering the questionnaire were observed and necessary changes were made in it. The interview

schedules were then finalized and prepared for the actual field work. The urban questionnaire is contained in Appendix A.

The questionnaire for the Rural Sample is basically the same as the urban questionnaire. Certain modifications were necessary to make it relevant to the rural setting. For example, some services were obviously not available in the rural area, such as the Y.M.C.A., and therefore these were deleted from the service section. Such questions as "Was your life happier before moving to the city?" were not applicable, so they were also deleted. (The rural questionnaire is contained in Appendix B).

THE URBAN SAMPLE

URBAN SAMPLING TECHNIQUES

In establishing an appropriate sampling technique, our first task was to establish an approximate figure for the number of Native people in Edmonton. It became evident that this was a very difficult task--the most recent information available for the city of Edmonton was based on the 1961 census. For our purposes, this data was of only minimal help because it used the patrilineally defined framework for determining native ancestry (7), and it was very outdated. (8) Because of these restrictions, a random sample technique was impossible unless complete enumeration of Edmonton was done. Because of the prohibitive cost involved in such an enumeration,

another method had to be utilized. The method chosen was that described in Kish as "Snowball Sampling," i.e., the "technique of building up a list or a sample of a special population by using an initial set of its members as informants... if the list is good but imperfect, a supplemental sample may find the missing units." (9) For the study, the initial "set of members" was composed of members of the various native groups and lists that agencies, dealing exclusively with native people, could provide. For the purposes of this thesis it is called the Referral List. In order to "find the missing units," (cf. Kish) a supplemental sample from the areas of high concentration of native people was taken. In these areas a complete enumeration was undertaken, and a list thus obtained of addresses of native people within those areas. This is referred to as the Enumeration List.

The Referral List was prepared from the following organizations:

1. The Indian Association of Alberta
2. The Metis Association of Alberta
3. The Alberta Native Communications Society*
4. The Canadian Friendship Center**

*The subscription list for the Native People, the ANCS publication, was also examined here, the Native names had to be separated out.

**These organizations had both Native and non-Native members and it was necessary to have people who were familiar with the lists, separate out the non-Native names.

5. The Indian-Eskimo Association** (Alberta Division)
6. The Voice of Alberta Native Women
7. The Native Brotherhood
8. The Native Youth Alliance
9. Indian Health Services

The native staffs of these organizations were also recorded on the Referral List. As well, the names and addresses of additional native people known personally to the staff were recorded. The Indian Affairs Branch was asked to provide a list of Indians they knew living in the city as well as a list of native students attending school under their auspices.

As has been previously stated, the enumeration yielded additional addresses. This list was cross-checked for duplication; the unduplicated names constituted the Referral List used for sampling purposes.

THE ENUMERATION LIST

The census tracts that had the largest number of native residents in the 1961 census were chosen as the basis upon which to decide the areas for complete enumeration. They were:

<u>Census Tract</u>	<u>Total Population</u>	<u>Native Population</u>
10	6,394	32
15	4,685	64
20	8,265	54
27	7,399	58
39	<u>6,443</u>	<u>50</u>
	33,186	258
	<u><u> </u></u>	<u><u> </u></u>

The total native population in the City of Edmonton in 1961, was given as 995 with an additional 150 in Jasper Place (at that time not part of the City). However, of that total, 314 were located in the Charles Camshell Hospital and fifteen in the School for the Deaf. Of the 666 (according to census figures) that remained scattered throughout the city, 258 were accounted for in the five census tracts listed above.

Enumeration areas are smaller components of census tracts. Therefore, within those census tracts that showed concentration of natives, specific enumeration areas were selected for a house-to-house survey. Enumeration areas within these five tracts were selected so that they would be representative of areas of high, medium and low concentration within that census tract. That is to say specific enumeration areas, although all were within census tracts having a comparatively high number of native residents, might be ones showing a low number of such residents. The

whole tract might have had sixty-eight natives living in it, but a particular enumeration area might have had only one native. This was done in order to get a representative distribution and to also determine if, through time, there had been any population shifts within census tracts.

People who were familiar with the characteristics of the native population in the city were asked where they thought the areas of concentration of native people were other than those already indicated by the 1961 census. Usually, they described some locale such as the junction of a street and an avenue or along a particular street between certain avenues. This gave rise to the selection of twenty more enumeration areas. Also a complete enumeration was done in the Jasper Place area since it had shown a high concentration in the 1961 census.

Up to this point, no enumeration areas had been selected on the south side of the North Saskatchewan River. Several people with knowledge of this area were asked to indicate areas of possible concentration of native people. Six additional enumeration areas were thus chosen. During the enumeration itself, a number of additional areas were recommended by the enumerators and as a result, an additional twelve enumeration areas were added.

CANVASSING

The enumeration within these selected areas was done by teams of two interviewers. Working in a clockwise direction starting from the

north-east corner of each block and using a serpentine pattern to cover the enumeration area, a house to house enumeration was done merely to determine the location of native residences. If any native persons were living in the household, the address was recorded. The recorded addresses were used to compile the Enumeration List. As well, the native people within these areas were asked if they knew any other native people in Edmonton. These addresses were recorded and added to the Referral List.

SAMPLE REPLACEMENT

Using these two lists, the Referral List and the Enumeration List, the sample was determined as follows. All those households on the Enumeration List were interviewed. The same number of households were drawn, at random, from the Referral List. Replacements were used for invalid addresses. After the interview period was completed, two sets of interviews had been obtained: those from the Referral List and those from the Enumeration List. A check was run on the characteristics of the two groups and it was found that no significant differences appeared.

IN-DEPTH SAMPLE

Out of the urban sample, twenty-four individuals, who, during the urban study, the interviewers had judged as being especially responsive were selected. Verbal interviews were conducted with these respondents.

Five questions were used in these interviews. The questions were designed to be thought-provoking, not directive. (See Appendix D).

Responses were taped and "probes" were used in the questioning. It was hoped that, in this manner, some of the feelings hitherto unexplored about native people's reaction to the city, could be tapped.

THE RURAL SAMPLE

Interval sampling was used in the rural areas. The supervisor of each crew, upon first arriving in the community, would define his starting point. This was generally the point of entry of a major access road to the community. Beginning from this starting point, the supervisor covered all the roads of the community, counting all occupied houses.

The required number of interviews were divided into the total number of occupied homes, giving an approximate ratio. For example, if twenty-five interviews were required from an area and there were one hundred occupied houses, every fourth household was interviewed.

The first household interviewed was randomly selected by a draw. If two houses occurred directly opposite one another on a road, the left one was dealt with first. If two houses occupied the same lot, one directly behind the other, the front one was considered the first house. If there was a discernable pattern of organization according to blocks, the same procedure employed in the urban sample was used, starting at the

north-east corner working in a clockwise direction, covering the area in a serpentine fashion. Because of restrictions of time, substitutions were used to replace refusals and temporary absences.

An attempt was made to insure, whenever possible, that at least one of the interviewers could speak the language of the community. Provision was also made to hire local people to act as guides and interpreter when necessary.

The leaders of the various communities were informed prior to the start of the rural survey. Their consent and assistance was sought. Whenever possible, the supervisors were instructed to first meet with the leaders of the communities upon their arrival. (In the case of a settlement, Marlboro in particular, there was no formally recognized leader).

RURAL SAMPLE SIZE

Originally an equal number of rural and urban interviews were proposed. However, due to the higher cost per interview in the rural areas, the number of rural interviews was reduced. It was decided that findings from different areas would not be merged. The principal distinction between urban and rural native people was not permitted to overshadow differences between rural native people of different areas. Each community in the total rural sample would be treated separately.

The actual number of interviews in each area depended upon the size of the community, with an approximate 10 per cent sample. However, there would be a minimum of ten interviews in each area.

SELECTION OF AREAS

A judgment selection of eleven areas was made on the basis of linguistic affiliation, population, type of community and location. The method of selection within each of these areas is outlined below.

Linguistic Affiliation

There are three linguistic groups in Alberta encompassing nine languages: 1) Algonquin--consisting of the Cree, Blackfoot, and Saulteaux; 2) the Athapaskan--consisting of the Chipewyan, Slave, Dogrib, Beaver, and Sarcee; and 3) the Sioux--consisting of the Stony (Assiniboine).

The Algonquin group is the largest, both in numbers and territory. In addition to the treaty Indian, this group could be said to include the majority of the Metis, according to language affiliation.

Although accurate information is not obtainable, on the basis of available information, it is not an unreasonable assumption that 80 per cent of the native rural population is in the Algonquin group. Consequently the sample should reflect this proportion.

Population

As mentioned previously, accurate population figures for the native communities were not available. Therefore, the communities were grouped into three loosely defined categories: small--communities with a population less than 200; medium--with a population between 200 and 1,000; and large-- with a population over 1,000.

Type of Community

There are three types of native communities: the reserves, the Metis colonies, and the native settlements.

Location

The distance from any urban centre, the degree of isolation and the geographic location were considerations here. It was noted that the majority of all native communities are located in an east-west pattern with Edmonton at the approximate geographic centre.

Eventually, ten communities were chosen. This was increased to eleven when it was discovered that one, Fishing Lake and Elizabeth Colony--although designated as one colony--had no internal accessibility from one end of the colony to the other, and therefore had to be treated as two areas. The communities selected were:

<u>Community</u>	<u>Type of Community</u>	<u>** Population</u>	<u>Linguistic Affiliation</u>	<u>No. of house-holds</u>	<u>No. of Inter-views</u>
Hay Lake and Upper Hay River	Reserve (isolated)	970	Athapaskan	195	20
Beaver or Horse Lake and Clear Hills (located west of Grande Prairie)	Reserve (isolated)	180	Athapaskan	22	10
Driftpile	Reserve	504	Algonquin	101	10
Saddle Lake	Reserve	2,304	Algonquin	461	45
Sunchild/O'Chiese	Reserve	455	Sioux	91	10
Blood	Reserve (urban influenced)	4,046	Algonquin	809	80
East Prairie	Colony	500	Algonquin	100	10
Elizabeth	Colony	350	Algonquin	70	10
Fishing Lake	Colony	600	Algonquin	120	25*
Fort Chipewyan	Settlement	1,800	Algonquin/Athapaskan	360	35
Marlboro	Settlement	100	Algonquin	20	10

*Originally, the combined population for Elizabeth and Fishing Lake was thought to be much larger. Upon finding differently, the number of interviews for Fishing Lake was allowed to remain although the population figure was revised.

** These figures were the ones used in determining the sample size and are not the findings of the survey.

LIMITATIONS OF THE RESEARCH

One of the primary limitations of the research was the already mentioned lack of accurate prior information upon which to base sampling procedures. Census data, giving figures for the number of natives, were outdated and were obtained using a patrilinear definition of Indian, thus omitting many of the Metis families in Edmonton. Another contributing factor in the difficulty in locating native families is that some families "pass" as whites. They are therefore also not included in figures giving the native populations of any urban area.

Another limitation is the inability to generalize from this study to other urban areas. The fact that this was a purposive sample, and, by definition, therefore subject to sampling bias, makes its direct implications for other cities tenuous. However, whereas variability and bias of estimates cannot be measured or controlled, physical, social and psychological problems were felt to be similar to those of other areas. Trends noted here may be applicable to urban centres other than Edmonton.

An additional bias that may be contained in the research, is the differences in the interviewers themselves. This difference was not tested for and, particularly in the In-Depth Sample, may have emphasized differences in respondents. This bias also reflects the inter-tribal differences that occur between linguistic groups. For example, whereas the interviewer

who conducted the survey on the Blood reserve was native, he was Cree.

The long standing inter-tribal hostility resulted in a great deal of animosity towards him.

The most severe limitation to the findings of this study was the vast amount of data that was left unprocessed because of time and lack of money. The analysis tends to be somewhat superficial due to the broad areas that it attempts to cover.

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CHAPTER III

THE URBAN SAMPLE

LOCATION

Much speculation centers around the development of an urban ghetto and the inevitability of its growth when any ethnic group, especially a "visible" one, moves into an urban area in any appreciable number. Edmonton's native ghetto was thought to be that central part of the city, referred to as "Boyle Street," primarily the 97th and 96th Street area north of Jasper Avenue. The study showed that this was not the case. In the areas that contained native people there was no heavy concentration in any one area (see Table 3:1). Whereas several native families might be found within the same apartment building, the over-all density in any area was low. Although we did find eighty-nine households in the downtown area, the largest number of these was in the area between 101 and 116 Streets from the North Saskatchewan River north to 105 Avenue.

The greatest concentration of native people occurred in Jasper Place, in the area roughly centred around Stony Plain Road. Here we accounted for ninety-eight households with twenty-six of those being between 170th and 149th Streets in the area north from Stony Plain Road

to 107th Avenue. This area of concentration is indicated on Map 3:1, enumeration areas ten, eleven and fourteen.

The map also shows the several enumeration areas in which interviews were conducted. This does not mean that there are not some native households in other sections of the city as well. However, respondents in those areas were selected on a random basis from the Referral List. The enumeration areas with the heavier dark outlines have the greater number of native households, that is, thirty or more native households.

The accompanying Table 3:1 shows the number of native households that are found in each of the enumeration areas. It shows clearly how scattered and diverse the concentration of native families is. The highest number of native households was in Jasper Place, with thirty-six in enumeration area fifty-eight. There is little patterning to the concentrations, other than in the previously mentioned Jasper Place and downtown area.

OVERVIEW

The largest group of interviews in the urban sample were the Metis which accounted for 53 per cent of the respondents and 48 per cent of the total number of individuals were treaty Indians (Graph 3:1). This graph also reveals that many native women were married to non-native men and many treaty women were married to non-treaty husbands.

SAMPLE ENUMERATION AREAS EDMONTON: 1970

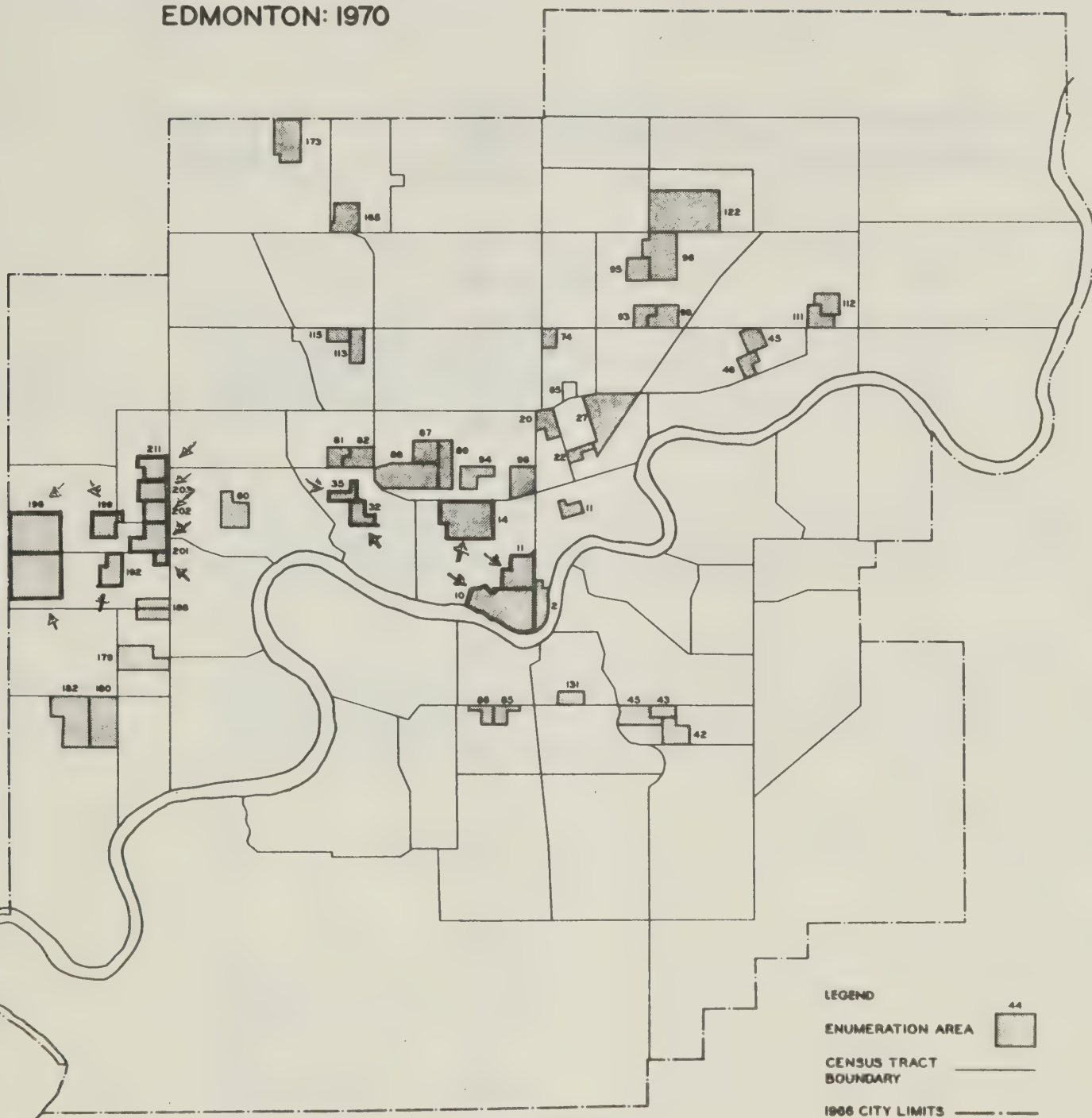


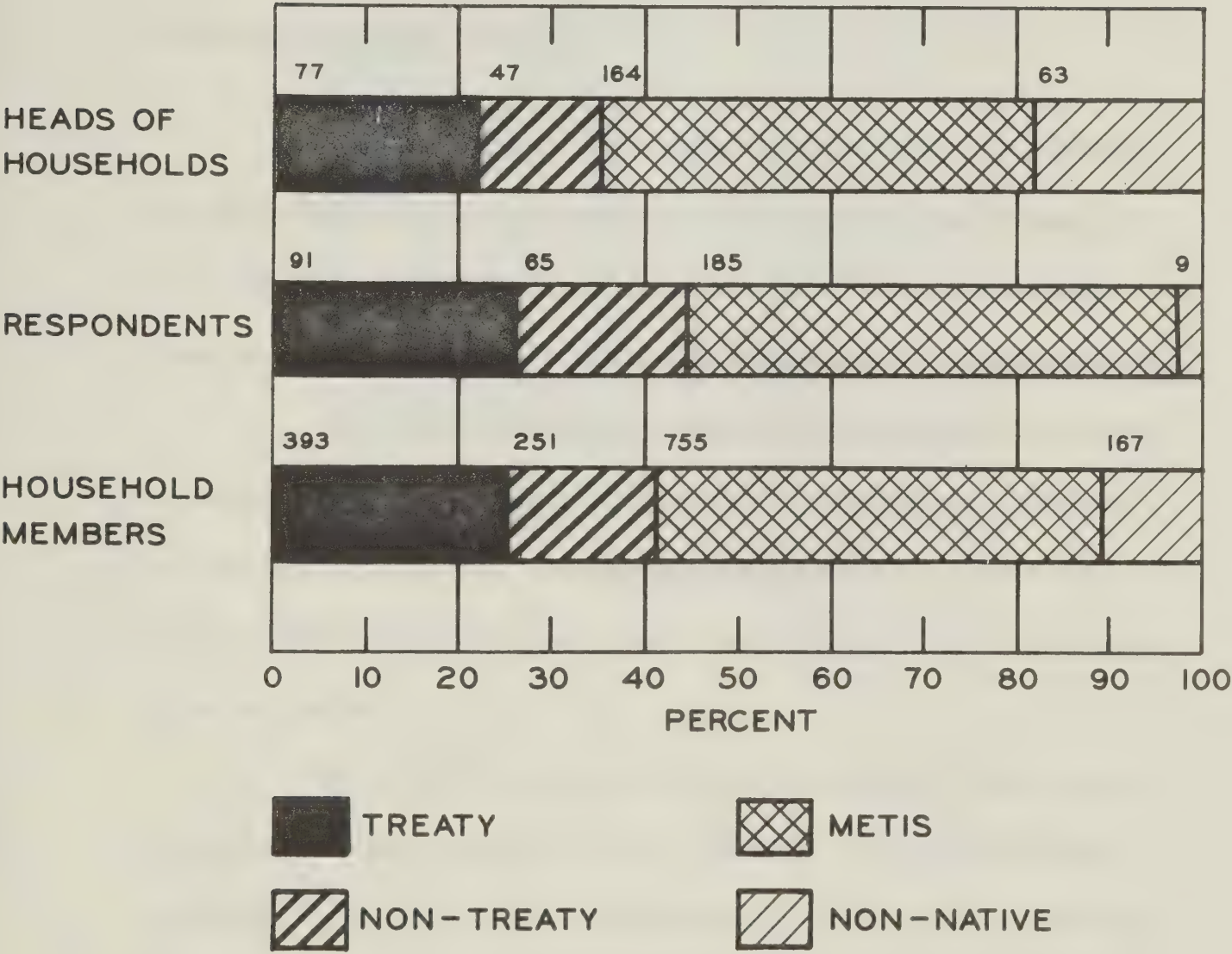
TABLE 3:1

LOCATION, BY CENSUS TRACT, OF URBAN NATIVE HOUSEHOLDS:
EDMONTON, 1970

CENSUS TRACT	INDICATED ON MAP 1 BY ENUMERATION AREA	NUMBER OF HOUSEHOLDS
06	93, 95, 96	11
07	111, 112	4
08	113, 115	4
10	65, 74	15
12	45, 46	2
13	81, 82	11
14	87, 88, 89, 94, 96	17
15	20	7
17	60	2
18	32, 35	31
19	10, 11, 14	35
20	2, 11	23
24	131	2
30	85, 86	5
35	165	10
39	22, 29	21
52	122	5
56	173	3
57	202, 203, 211	30
58	201, 196, 199	36
59	192	32
61	179	10

GRAPH 3:1

NATIVE STATUS
URBAN STUDY AREAS: 1970



In the city of Edmonton, 393 interviews were conducted with a total population of 1,580 individuals. Of those interviewed, thirty-nine were students and recorded as households of one, living with non-native families. Of the remaining 354, we therefore have an average household size of 4.4. The average household size for Edmonton is 3.6. (1)

HOUSEHOLD COMPOSITION

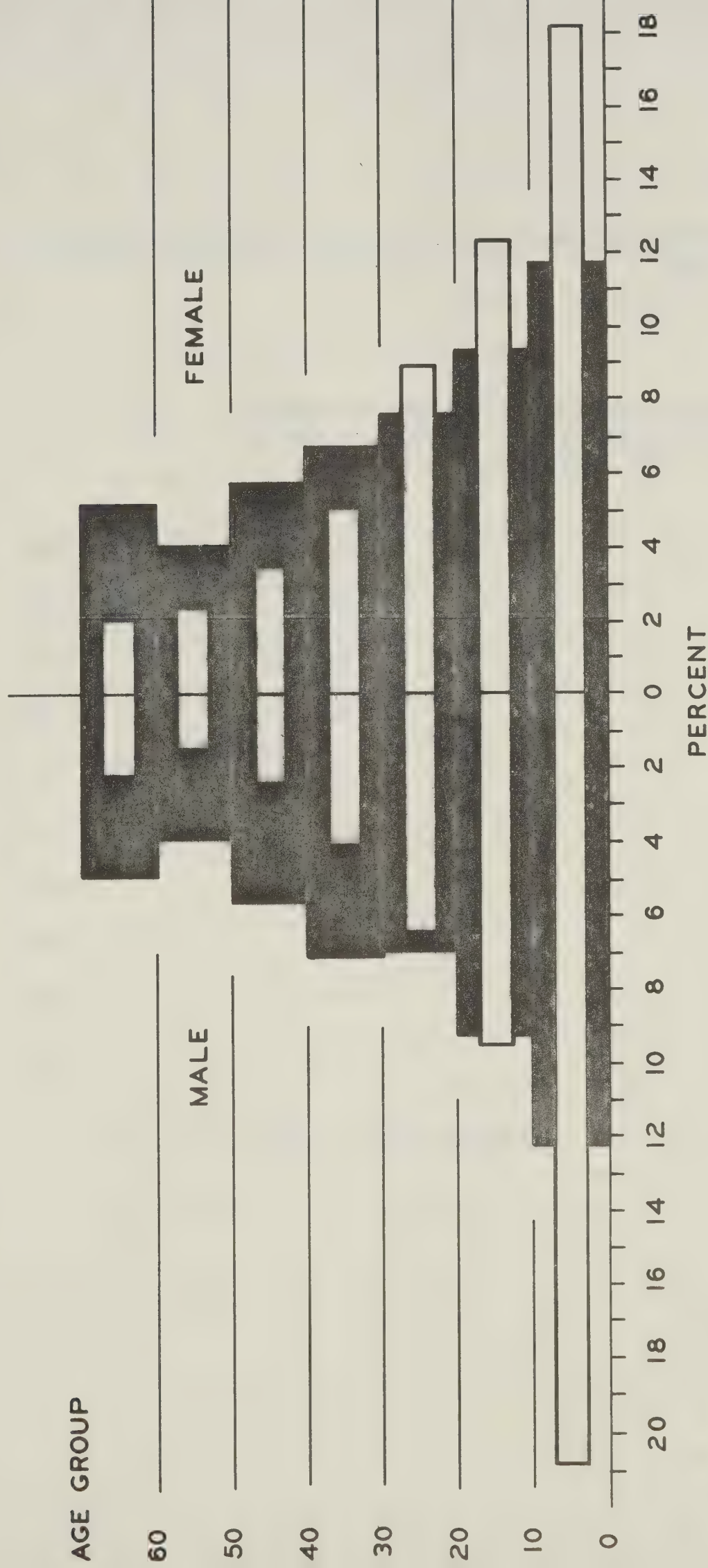
The average number of children per household is 3.3 compared (see Table 3:2) to an average number of children in Edmonton at large, of 1.7. (2) The urban native therefore not only lives in larger households than the average non-native Edmontonian, but he also has more children.

The disparity in number of children by age becomes very evident in Graph 3:2, showing a comparison between the Alberta urban population and the native population. The number of native children under the age of ten is almost 50 per cent greater than the number of children in the population as a whole.

This graph also reflects the larger percentage of urban females, particularly between the ages of twenty and thirty. This group became a significant factor in the study, and has been dealt with in a later section on female heads of households.

The majority of the households were one family households--39 per cent. However, there were 12 per cent who had two or more families

AGE AND SEX COMPOSITION URBAN STUDY AREAS 1970



■ TOTAL URBAN POPULATION ALBERTA: 1966

□ TOTAL POPULATION URBAN STUDY AREAS: 1970

TABLE 3:2

HOUSEHOLD COMPOSITION OF URBAN AREA: EDMONTON:
1970

	NUMBER OF PERSONS IN HOUSEHOLD (%)*	NUMBER OF CHILDREN (UNDER 16) IN HOUSE- HOLD (%)
One	11	18
Two	14	14
Three	18	12
Four	13	11
Five	11	7
Six	14	7
Seven	7	3
Eight	6	1
Nine	5	1
None	-	26

*Figures are rounded to nearest percentage.

in a household. (For grandparents to be considered a second family, both grandparents had to be present). Within the urban sample, 26 per cent had no children. Only 11 per cent were persons living by themselves while 2 per cent were natives living in a non-native household.

Patterns of family breakdown were indicated by two factors in the Urban Sample: a disproportionately large number of the families were one parent families, with 39 per cent. This is in comparison to the 9 per cent one-parent household in the Rural Sample. There were a relatively low number of extended families with only 11 per cent reported compared to 36 per cent of the households in the Rural areas that had extended families in single households.

ECONOMIC FACTORS

This study reaffirmed the commonly held belief that natives have low income. High rates of unemployment were experienced among both males and females, however the highest rate of unemployment was in the twenty to thirty year old bracket. Interestingly, material wealth was not the major criterion by which native people were judging their happiness in the city. Many of those who had increased economic stability and increased income in the city, stated that they were not happier than they had been in the rural area.

Of those who were unemployed, 81 per cent were female. One of the greatest rates of unemployment for females was in the twenty to thirty age group. Here, 77 per cent were unemployed. The twenty to thirty age group among the male population also had high unemployment, with 41 per cent being unemployed. No men or women of sixty were employed.

The majority of the native population is on the lower income scale with only 21 per cent earning over five hundred dollars a month and 62 per cent having an income of under four hundred dollars per month. (Graph 3:3). The quality of life as an important consideration for native people is reflected in the fact that of the five hundred dollars and over per month bracket, only 21 per cent said that their life was better in the urban environment, whereas 79 per cent said it was the same or worse.

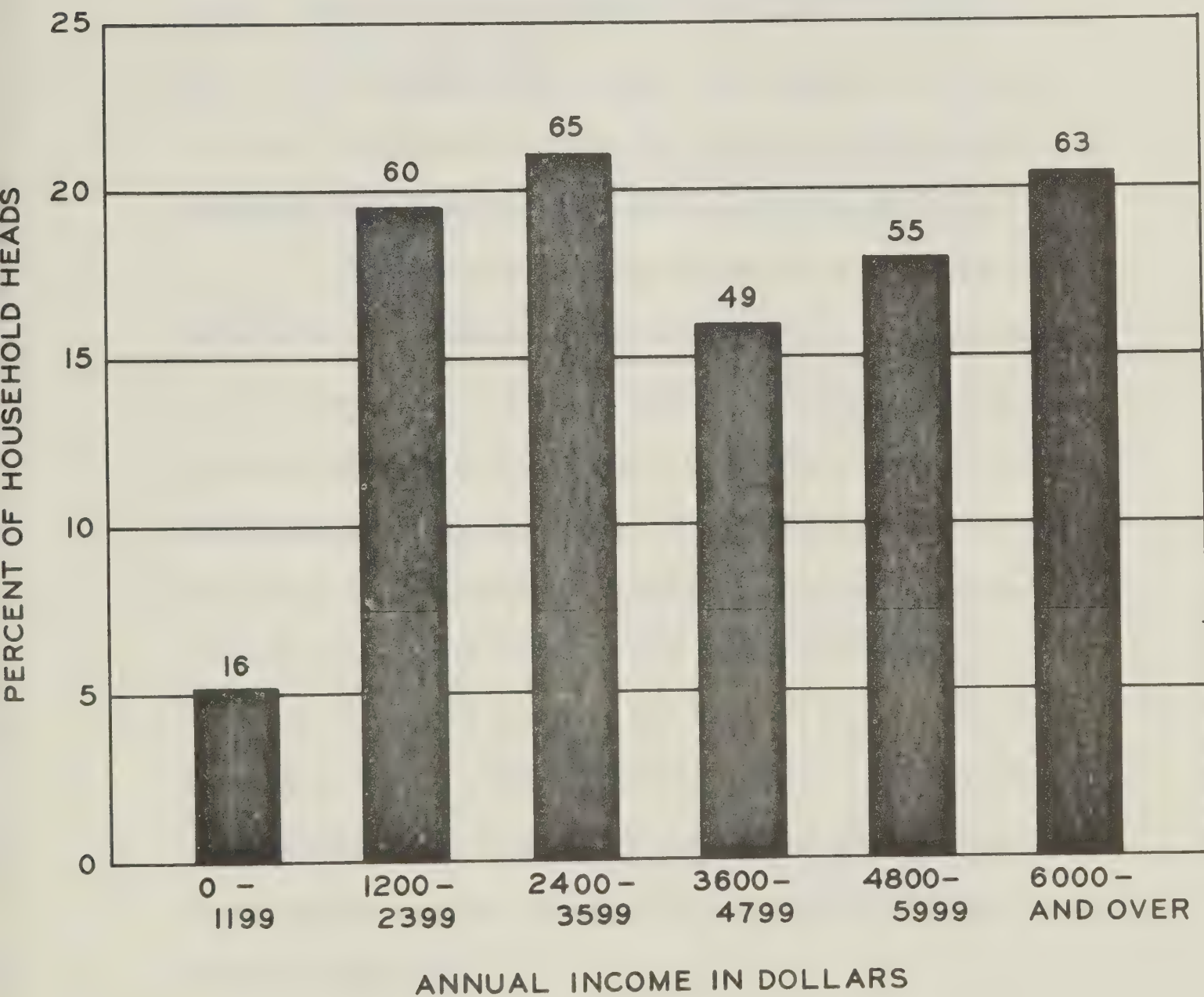
Less than one half of the population, 47 per cent were receiving some welfare. Only 36 per cent were receiving full welfare, the remaining 11 per cent receiving partial assistance. It should be noted that of those on full assistance, 82 per cent were one-parent families with female heads.

EDUCATION

Of the adults in the city of Edmonton, 28 per cent said that they had no education. The study's figures indicated that respondents were better educated, as a group, than were the household heads. Since the

GRAPH 3:3

ANNUAL INCOME OF HOUSEHOLD HEADS
EDMONTON: 1970



majority of the respondents who were not household heads, and thus the group who contributed to that difference, were females, this points to a better educated female population.

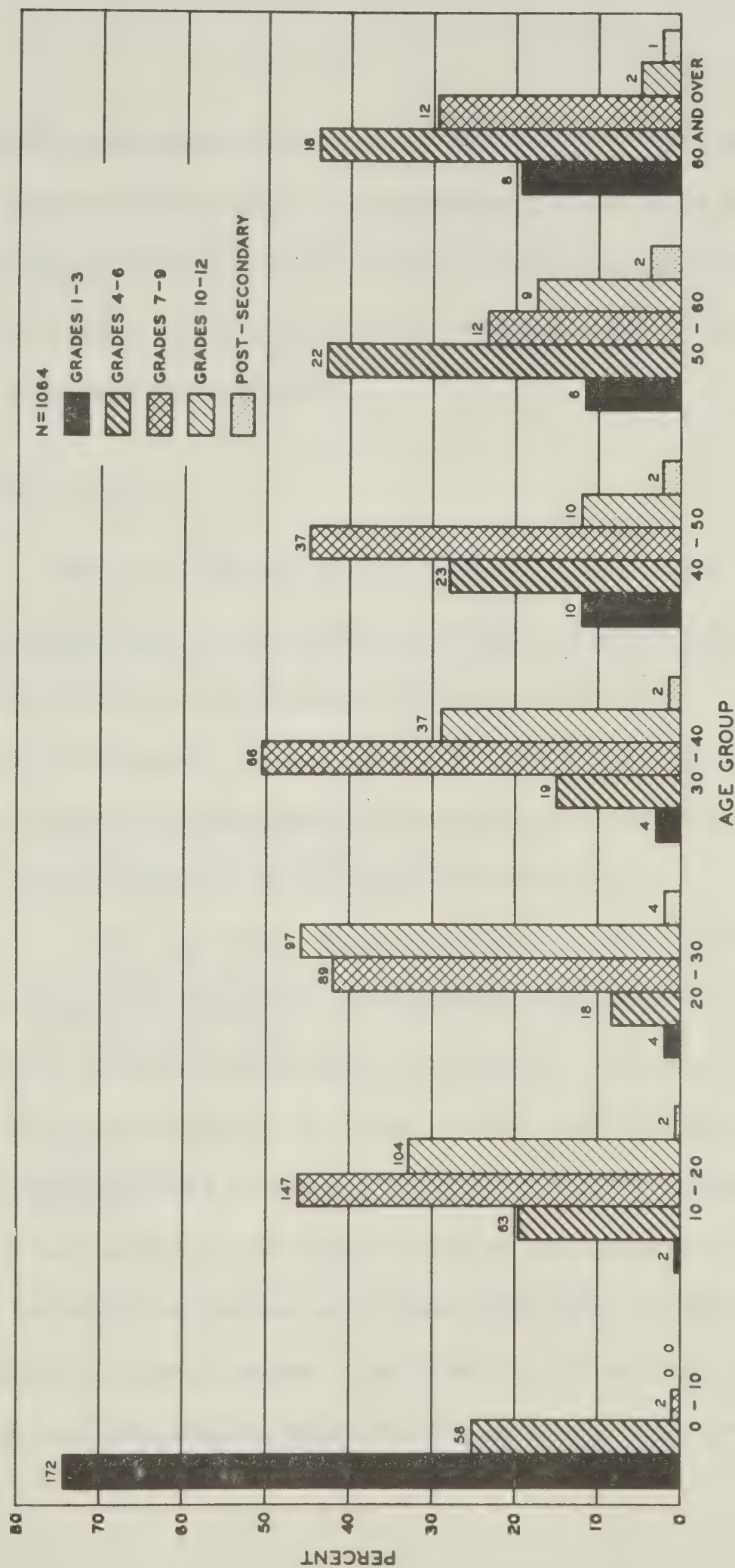
The level of education is increasing among the younger age groups. The extent of this was difficult to determine, as the figures in the ten to twenty years age bracket included many respondents who were still in school. The highest level of education was found in the twenty to thirty age group, where 85 per cent had grade seven or higher education.

Graph 3:4 shows a definite increase among the younger population of the level of education, discounting the ten to twenty age bracket, as this includes those still attending schools. The strongest evidence of the increase in education is in the twenty to thirty age group with 46 per cent having attended grades ten to twelve. It is interesting to note that, although this group is the "best" educated, it also has the highest rate of unemployment with the exception of the over sixty years of age category.

It should be recognized that Graph 3:4 excludes those who indicated no education. Out of the total population in the study, 30 per cent had no schooling, 40 per cent of whom were of pre-school age. The remaining 60 per cent were spread over the age group with a gradual increase among the older ages.

Of all respondents, 27 per cent had a grade ten to twelve education and 1 per cent had a post-secondary education. The highest

LEVEL OF EDUCATION BY AGE GROUP URBAN STUDY AREA: 1970



concentration was in grades seven to nine, with 41 per cent. There were 10 per cent who had no education. Correspondingly, 27 per cent of the heads of households had a grade ten or higher education, the highest concentration being in the grades seven to nine, with 36 per cent. In this group, 14 per cent had no education.

HOUSING

The study found that the urban native is primarily a renter, that he lives predominantly in single detached dwellings, and that he is highly mobile. It also showed that the migrant finds better housing in the city than he left in the rural areas. The most significant factors in his choice of housing are the price and availability of that housing. This would indicate that his "housing choice" is an economically determined one.

In the urban sample, 80 per cent of the households rented their housing (Graph 3:5); 26 per cent of all Albertans and 36 per cent of all Edmontonians rent their accommodation. The majority, 56 per cent of the sample lived in single detached dwellings, rented or owned; 33 per cent lived in apartments and 9 per cent lived in rented rooms. The temporary aspect of their residence is indicated in that 44 per cent had lived in their present housing for less than one year, whereas only 18 per cent had lived in Edmonton for less than one year. (See Table 3:3). Of the 53 per cent who had lived in Edmonton for longer than five years, only 14 per cent had

GRAPH 3:5

HOUSING STATUS OF HOUSEHOLDS EDMONTON: 1970

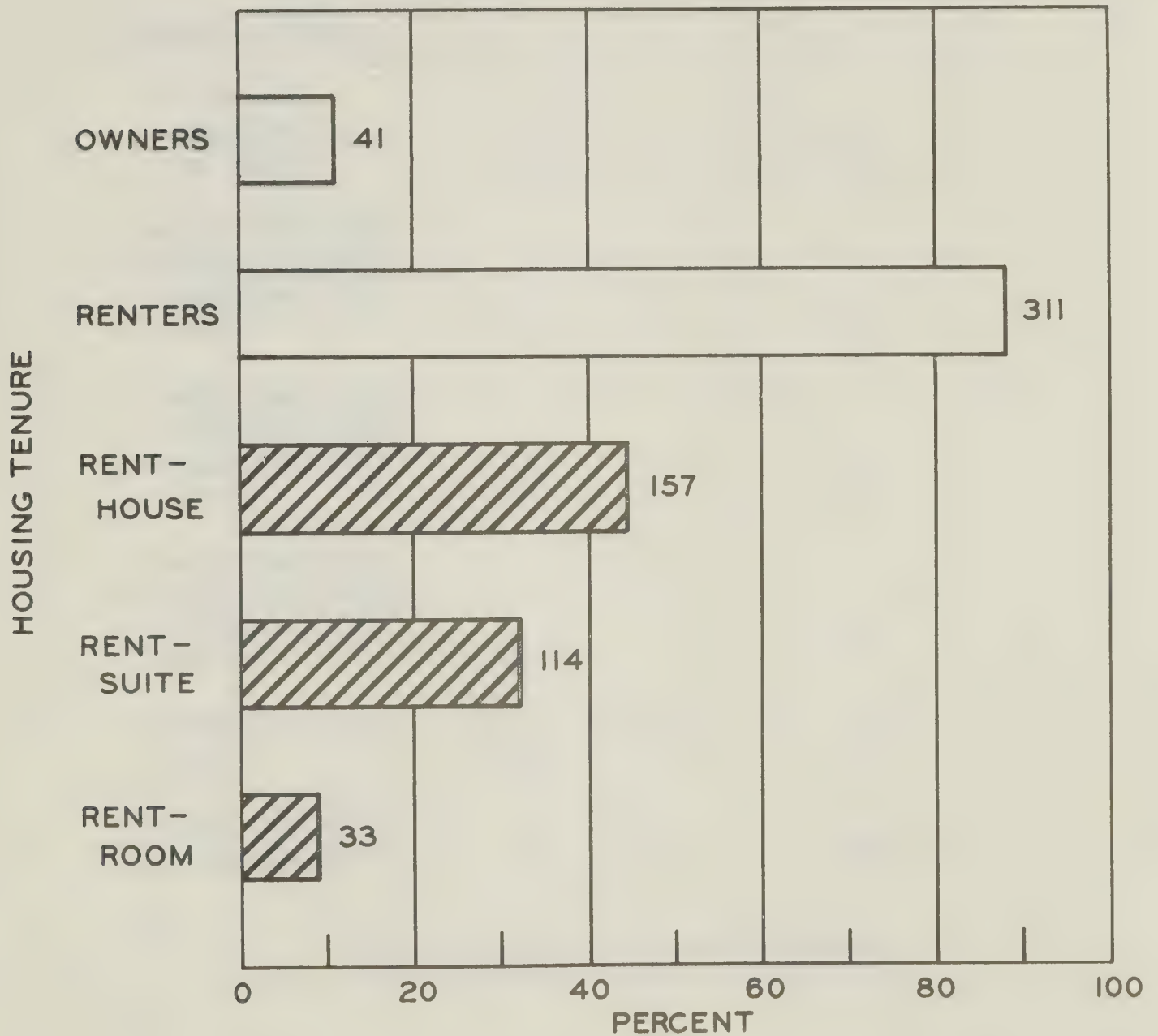


TABLE 3:3

COMPARISON OF LENGTH OF STAY IN PRESENT HOUSING TO
LENGTH OF STAY IN EDMONTON: EDMONTON, 1970

	LENGTH OF STAY IN EDMONTON (%)*	LENGTH OF STAY PRESENT HOUSING (%)
NUMBER OF YEARS:		
UP TO AND INCLUDING ONE YEAR	18	53
MORE THAN ONE YEAR UP TO AND INCLUDING TWO YEARS	11	16
MORE THAN TWO YEARS UP TO AND INCLUDING FIVE YEARS	19	17
MORE THAN FIVE YEARS UP TO AND INCLUDING TEN YEARS	22	9
MORE THAN TEN YEARS	27	5
BORN AND RAISED IN EDMONTON	4	N/A

*Figures are rounded to nearest percentage.

lived in their present housing for five or more years. Whereas 17 per cent had lived in only one place in the city, 36 per cent had lived in five or more places. These figures were based on only present stay. If an individual had moved to the rural area, then back, his present housing alone was considered. These figures indicate a highly mobile population not only between rural and the urban areas, but also within the city itself.

The main factor in choice of housing was price, 31 per cent indicating this; the second major factor was availability, with 30 per cent giving this as the main reason. Of the location factors, being near stores, job, school, friends or relatives, church or bus route, the only one occurring with any regularity was being near schools, with 20 per cent giving this as a factor affecting choice of housing.

Table 3:4 shows that compared to his home area, the urban migrant moves into a larger house in the city, with more bedrooms. This is coupled with a smaller household size. The most notable difference is in the number of amenities available, for example, water, telephones, dryer and washing machine. The average number of amenities present in the migrants' home area was three to four; in the urban area it was nine to ten. Much of this increase in available amenities centered around the presence of running water which does generally not occur in the rural areas. (Table 3:5)

TABLE 3:4

COMPARISON OF HOUSING: PRESENT HOUSING TO HOUSING
IN HOME AREA: URBAN STUDY: EDMONTON, 1970

	PRESENT	HOME AREA *
AVERAGE NUMBER OF ROOMS	4.7	4.1
AVERAGE NUMBER OF SEPARATE BEDROOMS	2.1	1.8
AVERAGE NUMBER OF PEOPLE IN HOUSEHOLD	4.1	5.6
AVERAGE NUMBER OF AMENITIES **	9-10	3-4
AVERAGE AGE OF HOUSE	10-20	10-20

* This refers to the pre-migration facility, as the respondent remembers it, in the respondent's housing in home area.

** Of those recorded in Table 2:5

TABLE 3:5

COMPARISON OF HOUSING BY AMENITIES: PRESENT HOUSING: TO HOUSING
IN HOME AREA: EDMONTON, 1970

	OCCURS IN PRESENT HOUSING(%)	OCCURS IN HOME AREA(%)**	OCCURS IN NEITHER(%)*
ELECTRICITY	96	45	0
RUNNING WATER	98	20	2
TELEPHONE	78	20	17
RADIO	87	79	2
TELEVISION	89	29	7
CENTRAL HEATING	88	24	9
ACCESS TO WASHER	83	50	9
ACCESS TO DRYER	36	7	62
EXCLUSIVE USE OF:			
Shower	32	5	64
Bath	93	23	7
Flush Toilet	99	18	1
RANGE	97	67	2
REFRIGERATOR	94	34	3
CAR	42	40	38

* Figures are rounded to nearest percentage.

** This refers to the pre-migration facility, as the respondent remembers it, in the respondent's housing in home area.

Whereas the average household size of the respondents, 4.1 persons was smaller than the average pre-migration household size of 5.6 persons, it is still larger than the average Edmontonian's. His household size is only 3.5 persons. (3)

Whereas the migrant's average number of rooms has increased from 4.1 to 4.7, the average Edmontonian has 5.5 rooms. (4) Although the native in the city of Edmonton averages 0.3 more separate bedrooms, there than he had in his home area, he still has only 2.1 separate bedrooms, while his non-native counterpart averages 2.8 bedrooms. (All Edmonton figures are for single detached dwellings). This means that although the urban native moves to better housing when he comes to the city, his housing is still inferior to the average non-native.

The outstanding housing problems in the urban sample were the high rents paid and the poor state of repair of the available housing. Repairs to housing were extremely difficult to get and most landlords showed little concern about any maintenance. The most frequently mentioned (29 per cent) complaint about housing was about its physical characteristics, its state of repair or facilities available. However, 31 per cent said they would like to move to accommodation that offered more privacy. Half of the dwellings occupied by native families were judged, by the interviewers, to be in need of repairs, 20 per cent in need of major ones.

The greatest proportion (69 per cent) paid one hundred dollars or more per month in rent. Of those, people earning from two to three hundred dollars per month, 72 per cent paid over one hundred dollars (or at least one-third of their monthly income) in rent. Of those earning less than two hundred dollars per month, 35 per cent paid over a hundred dollars per month. For the accommodation they were getting, 33 per cent felt the rent was too high.

The existence of urban social networks was strongly evidenced in the manner migrants found housing. Relatives or friends had helped 32 per cent of the respondents find their housing upon their arrival in the city.

MIGRATION

The study found that jobs, family, and education were the prime motivating force behind native migration. Males tend to migrate by themselves, whereas females migrate with their families. Most migration is of an intra-provincial nature.

The three most common patterns of migration were: moving by one's self to look for a job; moving as a dependent because the family moved; moving with friends to go to school. Males moved more often by themselves, 57 per cent of the time, with education having little effect on their mobility. Females moved most often with family or friends with higher education seeming

to correlate with moving by themselves. Of those moving by themselves, 75 per cent had over a grade seven education, whereas this was true for only 62 per cent of the total female population. The three instances of post-secondary education, all occurred among those females who migrated alone.

Of the urban migrants, 32 per cent were from reserves; 4 per cent were from colonies; 12 per cent were from settlements, and 52 per cent were from other areas. Most migration is intra-provincial, with 75 per cent having only lived in northern Alberta in the last five years. The exodus from the settlements seems to have started first, beginning about fifteen to twenty years ago; the main wave, from all areas began about five to ten years ago.

Only 46 per cent received help when they moved to the city. For 30 per cent this help was of a financial nature; for 14 per cent help was in finding a place to stay; and for 5 per cent it was help in finding a job.

Most migrants had contact with the city before their migration: 77 per cent visited the city prior to moving; 32 per cent had lived in the city before their present move to the city. Many migrants had social contacts in the city before their arrival. A large proportion, 76 per cent, had relatives in Edmonton; 65 per cent had friends there, while only 25 per cent had contact with any social agency before moving. These facts would tend

to support two conclusions: one of the greatest factors in migration is prior migration; and native people spend time in the city, move back to the rural areas, then back to the city.

Treaty people are more likely to have contact with the city prior to migration than are Metis (65 per cent having more than four areas of contact as compared to 54 per cent for Metis). However, this contact does not seem to influence their adaptation process; it does not make them more likely to find jobs or to find city life to be more suitable. That is to say, they are not any happier or content in the city than those who had no contact.

Those who migrate to the city are generally better educated, as is portrayed in the comparison of rural and urban education level graphs, (Graphs 4:3 and 3:4). The increase that is evident in level of education in the city is much less evident in the rural areas as is the proportion of grades ten to twelve in the twenty to forty age bracket. Certainly a contributing factor would be the migration of the better educated to the cities.

ANOMIE AND ACCULTURATION

For native people, their economic inadequacy in the urban setting tends to contribute to a break-down of the primary group: 32 per cent of the urban households were one parent families, only 16 per cent had extended family groupings compared to 36 per cent in the rural areas. There is a gradual breakdown of traditional values (See Table 3:6). In the urban

TABLE 3:6

INDICATORS OF ACCULTURATION: EDMONTON, 1970

FREQUENCY	PARTICIPANTS IN NATIVE ACTIVITIES (%) *			SPEAK NATIVE LANGUAGE (%)		
	TOTAL SAMPLE	FEMALE HOUSEHOLD HEAD	STUDENTS	TOTAL SAMPLE	FEMALE HOUSEHOLD HEAD	STUDENTS
NONE	32	37	3	YES 72	77	92
1 - 2	30	33	15	NO 28	23	8
3 - 4	23	24	44	VISIT FORMER HOME (%)		
5 - 6	11	5	18	TOTAL SAMPLE	FEMALE HOUSEHOLD HEAD	STUDENTS
7 OR MORE	4	1	13	DON'T KNOW 4	5	3
				NEVER 25	25	21
				SOMETIMES 52	59	51
				OFTEN 18	11	26

* Figures are rounded to nearest percentage.

area, 31 per cent never participated in native activities, compared to 7 per cent in the rural areas. There is a break-down of language; 28 per cent not speaking their native language compared to 4 per cent in the rural areas. Children are not being taught their native tongue (72 per cent of the children of female household heads did not speak their native language). There is a breakdown of traditional values with no system of replacement. The result is a high level of anomie. Table 3:7 points to a high level of distrust, a general disbelief in any good the future can hold for their children and no relationship to government. They feel that government has little interest in their problems.

This belief of governmental disinterest is also reflected in Table 3:8, with 90 per cent feeling they could not understand what was going on in government. This compares to 71 per cent of Mexican peasants migrants, in a study done by Wayne Cornelius, (5) who believed they could not understand government. In the Mexican study, 75 per cent felt they had no say in government, this compares to 65 per cent of the Canadian natives. However, 65 per cent of the Edmonton sample did not feel they could change government decisions, whereas 45 per cent of the Mexican sample felt they could.

There is a low level of membership in native organizations among the urban sample--only 25 per cent indicating any membership (Table 3:9). There was similarly a low level of ability to identify native leaders. However,

TABLE 3:7

COMPARISON OF ANOMIE AMONG THE URBAN NATIVE: TOTAL POPULATION: TO ONE PARENT
(FEMALE) HEADS OF HOUSEHOLD: TO STUDENTS: URBAN STUDY: EDMONTON, 1970

	TOTAL SAMPLE(%)*			FEMALE HOUSEHOLD HEAD(%)			STUDENTS		
	Agree	Disagree	Non- Committal Response	Agree	Disagree	Non- Committal Response	Agree	Disagree	Non- Committal Response
CONDITIONS ARE GETTING WORSE	44	36	20	40	39	21	41	41	18
NO FUTURE FOR CHILDREN	63	28	9	68	23	10	69	20	5
NO PLANNING	44	44	8	57	35	8	46	44	10
CAN NOT TRUST	76	18	6	80	12	9	74	21	5
INTEREST IS NOT PAID BY GOVERN- MENT TO INDIVI- DUAL'S PROBLEMS	60	25	15	63	22	14	72	28	3

* Figures are rounded to nearest percentage.

TABLE 3:8

COMPARISON OF POLITICIZATION AMONG URBAN RESIDENTS: TOTAL POPULATION:
FEMALE HOUSEHOLD HEADS: TO STUDENTS: EDMONTON, 1970

COULD IDENTIFY NATIVE LEADERS	TOTAL SAMPLE(%)*	FEMALE HOUSEHOLD HEAD(%)	STUDENTS(%)
PRESIDENT OF NATIONAL INDIAN BROTHERHOOD	5	0	15
PRESIDENT OF INDIAN ASSOCIATION OF ALBERTA	35	25	60
PRESIDENT OF METIS ASSOCIATION OF ALBERTA	25	15	40
PRESIDENT OF NATIVE BROTHERHOOD	10	5	5
<u>VOTED</u>			
IN LAST FEDERAL ELECTION	55	50	N/A**
IN LAST PROVINCIAL ELECTION	45	40	N/A
IN LAST LOCAL ELECTION	35	35	N/A

* Percentages to nearest 5% (given out of those eligible)

** Not applicable

TABLE 3:9

COMPARISON OF POLITICIZATION AMONG URBAN RESIDENTS: TOTAL
POPULATION: TO FEMALE HOUSEHOLD HEAD: TO STUDENTS

	TOTAL SAMPLE(%)*	FEMALE HOUSEHOLD HEADS	STUDENTS
FELT THEY COULD NOT UNDERSTAND WHAT WAS GOING ON IN GOVERNMENT	90	85	85
FELT THEY HAD NO SAY IN GOVERN - MENT	65	75	60
FELT THEY COULD NOT CHANGE GOVERN- MENT DECISIONS	65	65	70
BELONGED TO A NATIVE ORGANI- ZATION	25	15	55

* Percentages to nearest 5% (given out of those who indicated
a response)

there was a high level of participation in voting (Table 3:8), with the highest voting rate being in the Federal election, with 55 per cent voting.

Native people have a low level of use of existing services and community participation as indicated by the use of these services. The majority, 77 per cent of those interviewed, used only three or less services with any regularity. The most frequently used service was welfare.

CONCLUSION

Because of misinformation, the native comes to the city with unrealistic expectations. He finds, instead of work, unemployment. In those instances where he is able to find work, it is in low paying or low prestige positions. He frequently finds himself on welfare. His housing conditions are poor. Even if his material well-being is better than it was in the rural area, he is not happier. In the urban interviews it was found that 65 per cent thought that their standard of living had improved in the city but only 34 per cent thought that their way of life was better--that they were happier or more content.

SELECTED SAMPLES WITHIN THE URBAN AREA

Because of their significant numbers and their differences from the population norm, two groups will be dealt with separately: the female household heads, and the urban students.

THE FEMALE HOUSEHOLD HEADS

The category "female household heads" is used to designate those families in which there were children but no male parent or parent substitutes present. There were, in the sample, 112 families with only one parent present; in 102 of those cases, the parent was female. Of these 102 female heads of households, two lived in their own houses; fifty-six lived in a rented house, and forty-four rent apartments or rooms. These women were mostly non-treaty or Metis, with only 31 per cent being treaty. A large percentage, 59 per cent, were under forty years of age.

MARITAL STATUS OF FEMALE HOUSEHOLD HEADS: EDMONTON: 1970

<u>STATUS</u>	<u>NUMBER</u>
Single	20
Married (Husband not present)	2
Separated	46
Widowed	25
Divorced	9

At a March, 1971 convention held in Edmonton for the Voice of Native Women, George Manuel, president of the National Indian Brotherhood stated that it was the native women who had suffered the most from poverty situation in which the Canadian Indian now finds himself.

The survey results seem to confirm this. Of all groups in the survey sample, they appeared the most consistently anomic (See Table 3:7), with as high a rate as 80 per cent stating that people could not be trusted.

Societal alienation is reflected also in the high degree of cultural breakdown that occurs within this group. While 77 per cent speak a native language, only 20 per cent of their children have been taught the language. Of that 20 per cent, less than half could speak their native language fluently. Most, 72 per cent, participated in two or less native activities with 38 per cent never participating in any native activities.

Only 15 per cent of them belonged to any native organizations compared to 25 per cent of the total population and 55 per cent of the students sample who had membership in some group. They were much less able to identify native leaders and had a slightly lower voting pattern.

That the city does not live up to their expectations becomes evident as does the fact that their expectations were not merely material ones. Sixty-one per cent of the female heads of household said that their standard of living was better in the urban area than in their home area. While 62 per cent said that their life style was the same or worse, in terms of their happiness and contentment, only 36 per cent said that it was better. The implications are clear. Welfare and housing programs may be alleviating, to a small degree, the material pressures that native people feel but they are not combating the social or psychological ones.

Of the female household heads: 84 per cent were on full welfare; 7 per cent on partial welfare; 10 per cent received no welfare at all, 6 per cent of these being employed full time, 4 per cent part time. Of the 90 per cent who were unemployed (two were students), 41 per cent indicated that the prime reason they were not working was because they had children.

The use of services was low, the most frequently used (almost twice as often as any other) being welfare. They used church services twice as often as they used the beer parlors. Many existing services simply were not being used. For example, whereas fifty-four women had children under the age of six (a total of one hundred fourteen preschool children), only eight used the preschool and daycare facilities. Interestingly, none of these were the employed mothers.

A high proportion of the female household heads, 91 per cent, with 242 children, were living on less than four hundred dollars per month, that is, on less than what the Canadian Economic Council has declared the poverty line. Their housing situation (i.e. type), was generally the same as the total sample population (see Chart 3:4), however, the condition of their housing was slightly poorer. Of this sub-sample, 58 per cent were living in housing judged to be in need of major or minor repair, compared to 50 per cent of the total sample population.

THE URBAN STUDENT

The category refers primarily to those students living in non-native households. Thirty were treaty, two were non-treaty and seven Metis. They all lived in rooms in homes and none had any children living with them. Their housing was considerably better than the norm. Out of the thirty-nine students, 85 per cent were living in houses judged to be in good condition--in contrast to the 50 per cent of the total sample who lived in "good" housing.

The anomie reflected in the students mirrors that of the total population except for the feeling that government does not pay attention to the individual's problems (Table 3:7). Here, 72 per cent felt that government paid no attention, whereas only 60 per cent of the total population felt this. This is particularly relevant when compared to Table 3:8 and Table 3:9. A significantly higher level of political awareness is shown in their greater ability to identify native leaders. This is coupled with a high level of participation in native organizations--55 per cent holding membership in some organization, and 46 per cent belonging to more than one organization. Hence, there exists a group of young people, politically aware and active, who have few programs aimed toward their needs, and who experience a high level of frustration with government and its responsiveness to their needs and demands.

What also emerges from an examination of Table 3:6 is a movement, among the native students, towards reculturation. Their language retention is higher, 92 per cent speaking their native language compared to 72 per cent of the total population. Their retention of culture, as reflected in their participation in native activities is high and they maintain close contact with their home area, 77 per cent returning sometimes or often to their home areas.

REFERENCES
(Chapter III)

1. Dominion Bureau of Statistics, Census of Canada, 1966, Volume II, Bulletin 2.-9, Table 52.
2. Dominion Bureau of Statistics, Census of Canada, 1966, Volume II, Bulletin 2.-10, Tables 58 and 60.
3. Dominion Bureau of Statistics, Census of Canada, 1966, Volume II, Bulletin 2.-5, Tables 34 and 35.
4. Dominion Bureau of Statistics, Census of Canada, 1961, Volume II, Part 2, Bulletin 2.2-7, Tables 76 and 77.
5. Wayne A. Cornelius, Jr. "Urbanization as an Agent in Latin American Political Instability: The Case of Mexico," The American Political Science Review, Vol. 63, 1969, pp. 833-857.

CHAPTER IV

THE RURAL SAMPLE

LOCATION

As outlined in Map 4:1, eleven rural communities were surveyed. The map also indicated the estimated populations for these areas and the number of interviews done in each area. These figures are given in ratio form. For example, Assumption--which is indicated by a solid square, and thus is identified as a reserve--has an estimated population of 970. Out of this population, twenty households were interviewed. The language affiliation of each area is also indicated. For example, Assumption is indicated as speaking Slave.

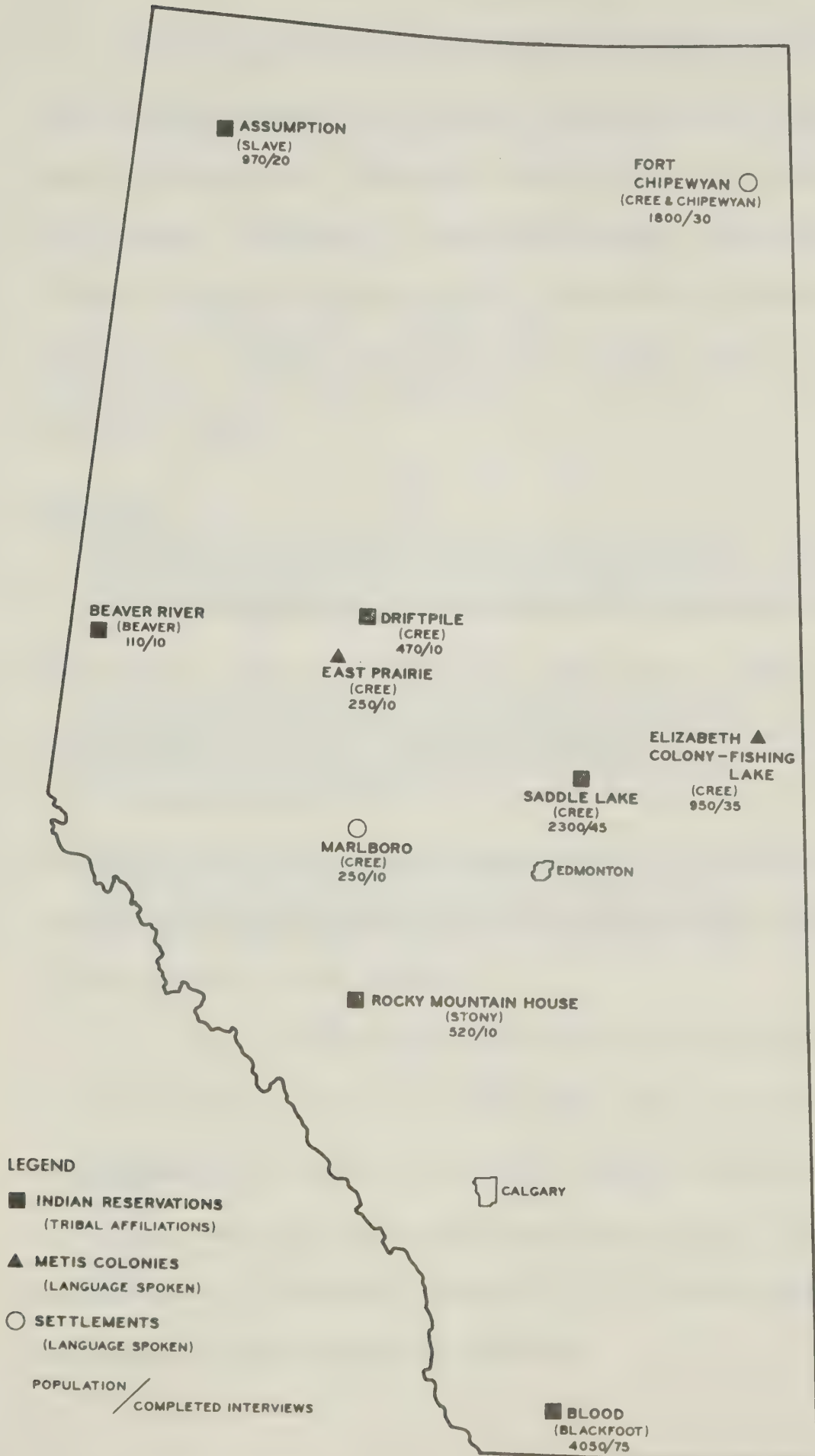
The map gives a good perspective of the wide distribution of the areas, from Assumption in the far north, to the Blood reserve, which is practically on the American border in the south--to as far west as Beaver River and as far east as Elizabeth Colony.

This also gives a good indication of the population distribution of native people in the province of Alberta, with over half being located north of Edmonton. Of note is the fact that both of the Metis colonies visited are found in the northern half of the province. This is true of Metis people generally, very few are situated in the southern part of the province.

RURAL STUDY COMMUNITIES ALBERTA: 1970

71

MAP 4:1



On several of the graphs and charts that follow, there are only four areas mentioned. This is because these were the four largest areas: the Blood reserve, Fishing Lake colony, Saddle Lake reserve, and Fort Chipewyan, a settlement. Much of the information was not meaningful when analysed for only ten households, the number interviewed in several areas. Contained in Appendix C is a description, by area, of the communities visited.

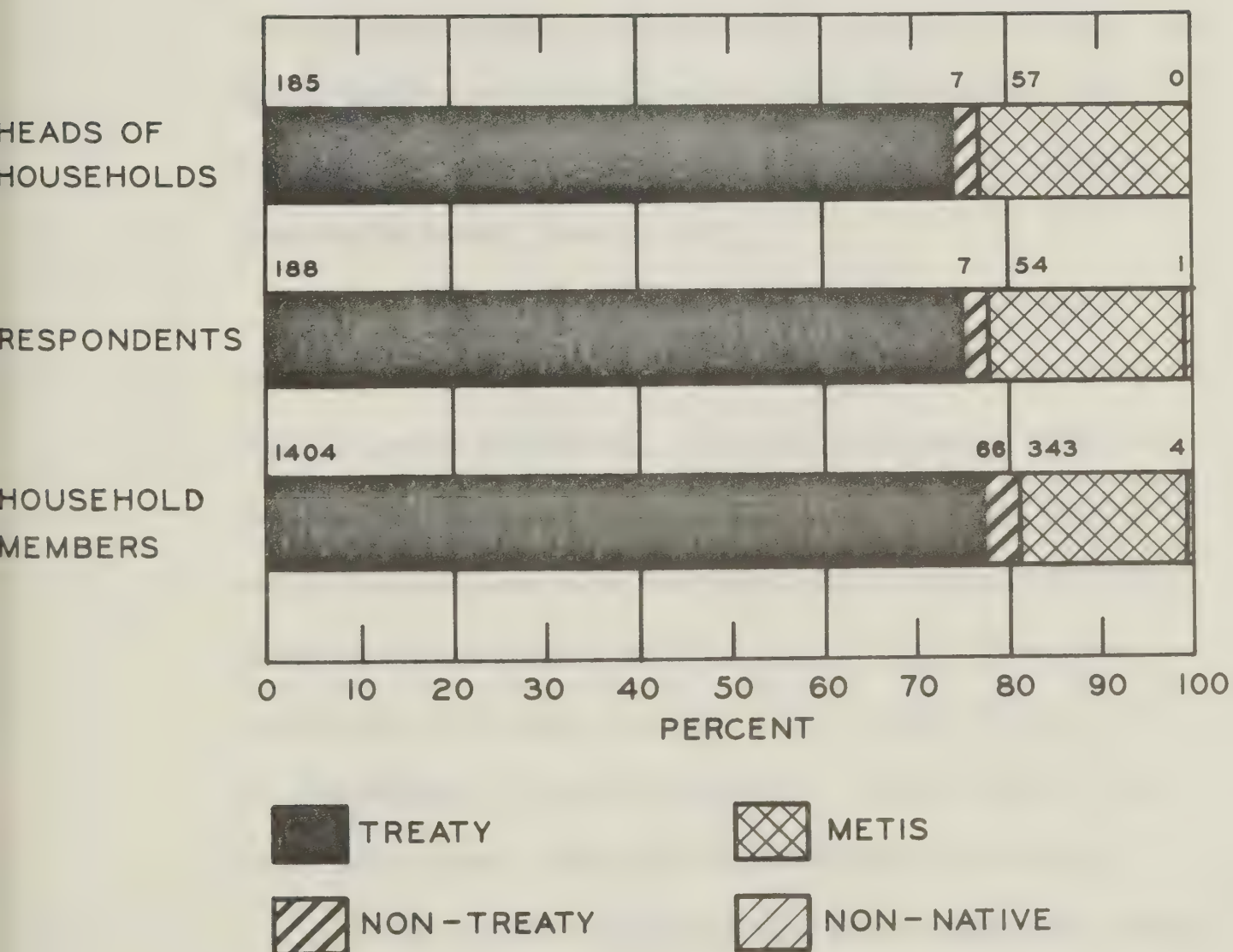
OVERVIEW

The largest group of interviewees in the rural sample were the Treaty Indians, who comprised 75 per cent of our sample. (Graph 4:1) It should be kept in mind that the total population of treaty Indians in Alberta is approximately 28,000, and it is estimated that there are between 25,000 and 40,000 Metis. The high proportion of treaty Indians interviewed results from a deliberate decision to go to more Indian reserves than to Metis colonies or native settlements.

There were 251 rural households interviewed, accounting for 1,838 individuals. This shows a larger family size--7.3 in the rural area compared to 4.4 among the urban native, and 3.6 among Edmonton's population at large. This is also shown in the larger number of children per household--3.9 in the rural, compared to 3.3 in the urban native sample and 1.7 among the Edmonton population.

GRAPH 4:1

NATIVE STATUS RURAL STUDY AREAS: 1970



HOUSEHOLD COMPOSITION

Within the Rural Sample we found 11 per cent who had no children, of whom 2 per cent were persons who were living alone, and 2 per cent were couples. The primary group was demonstrated as being a functional unit, a large percentage of the households, 36 per cent, being extended families. Only a very low percentage of the families were one parent families, 9 per cent, and the majority, 51 per cent, were nuclear families, consisting of a mother, father and children. This indicates a strong family pattern and the importance of the role being played by the family. (See Table 4:1).

The Rural Sample found a large number of young people in the areas visited. The disproportionate number of children and young adults is apparent in Graph 4:2. Compared to Alberta as a whole, with approximately 47 per cent of its population under the age of twenty, the rural native areas have 64 per cent under twenty. Particularly in view of the few programs being provided for youth in the rural areas, this points to some badly neglected areas. It also indicates the necessity for, and relevancy of, pre-school programs. In the households of the sample with children, 408 pre-school age children were counted.

The age-sex composition of the Rural Sample showed a fairly consistent distribution, however a closer analysis revealed that the colonies

TABLE 4:1

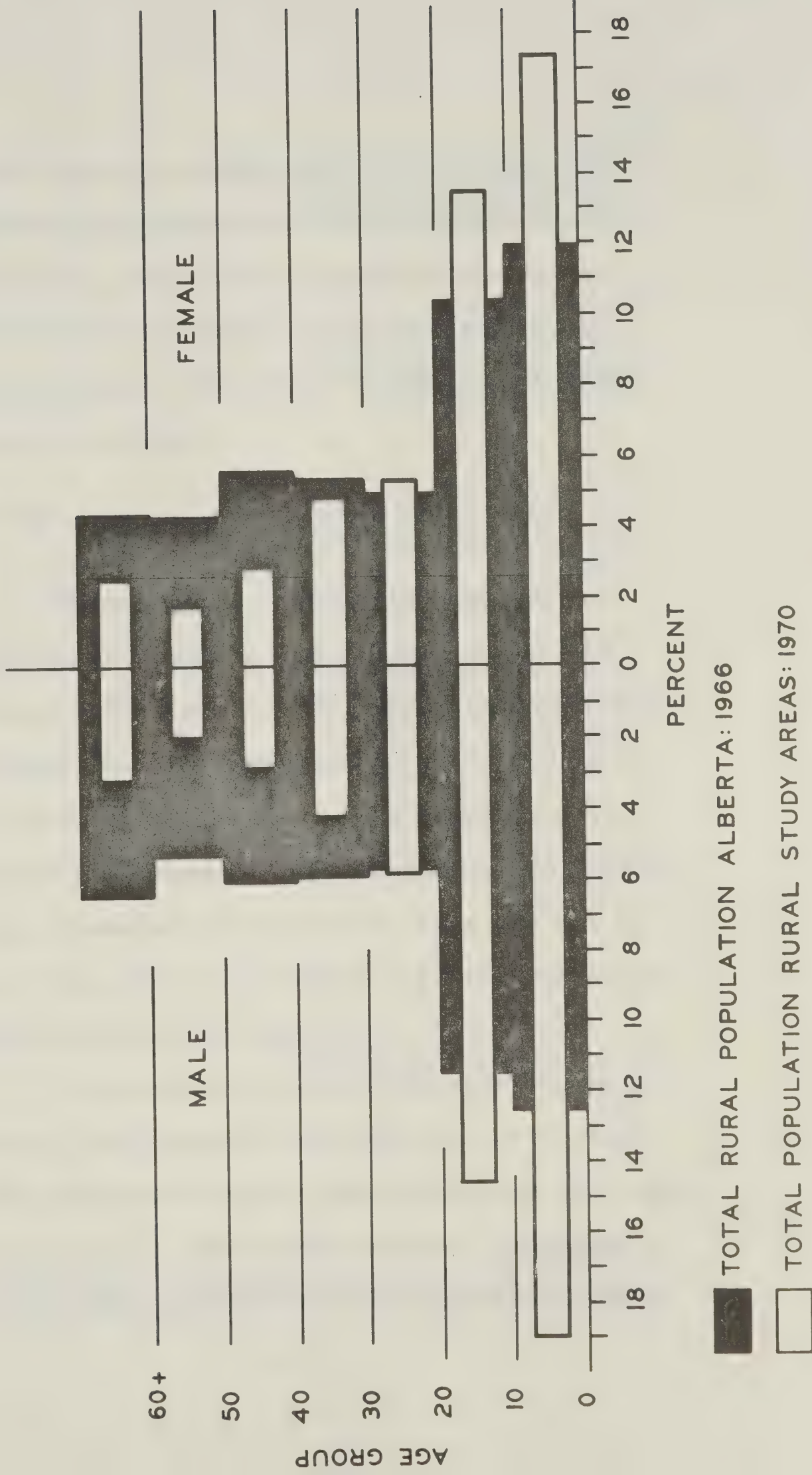
HOUSEHOLD COMPOSITION OF FOUR LARGEST (POPULATION) RURAL AREAS:
RURAL ALBERTA: 1970

NUMBER OF PERSONS IN HOUSEHOLD (%) *		NUMBER OF CHILDREN (UNDER 16) IN HOUSEHOLD (%)						
		FORT CHIPEWEYAN		SADDLE LAKE		FISHING LAKE		
		BLOOD	CHIPEWEYAN	BLOOD	CHIPEWEYAN	SADDLE LAKE	FISHING LAKE	
One	0	3	4	4	15	23	9	20
Two	4	7	7	4	12	7	11	20
Three	9	13	9	8	17	10	7	4
Four	6	10	9	28	9	7	16	0
Five	14	13	9	8	12	3	9	16
Six	9	3	18	16	10	17	7	8
Seven	19	0	7	12	13	17	9	0
Eight	6	10	4	12	6	3	7	4
Nine	33	40	33	8	1	3	9	0
None					4	10	18	28

* Figures are rounded to nearest percentages.

GRAPH 4:2

AGE AND SEX COMPOSITION RURAL STUDY AREAS 1970



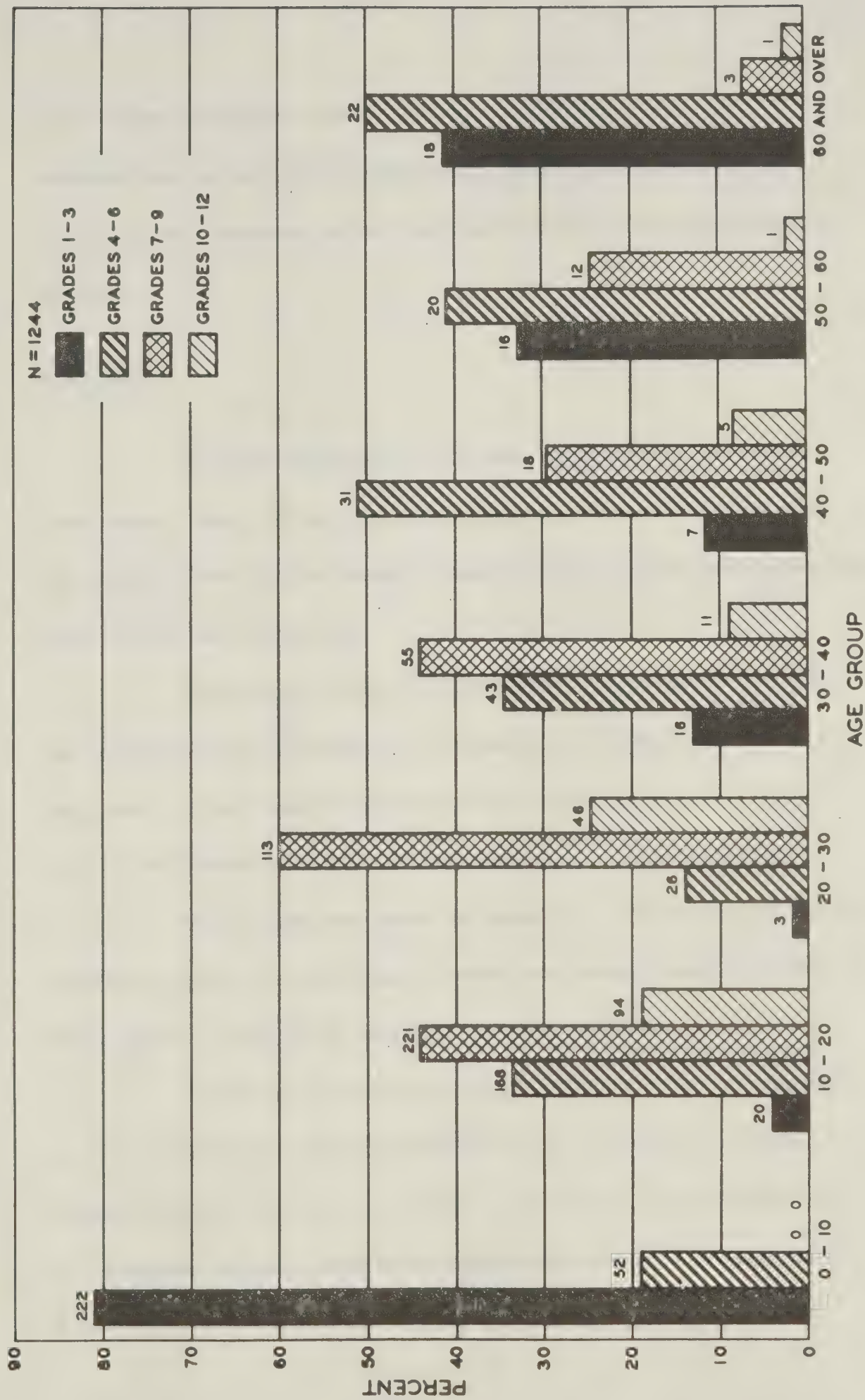
had a much larger male population, up to forty years of age. This was countered by the settlements which had a larger female population of this age group. This may reflect a migration of females into the smaller settlements, or conversely, as seems to be the case in the north, it may reflect the family living in the settlement while the male works outside the settlement.

EDUCATION

When a comparison is made between Graphs 3:4, which illustrates the level of education in the urban area, and Graph 4:3, which depicts similar information for the rural area, it becomes evident that the urban Indian is much better educated than is his rural counterpart. In the twenty to thirty year age group in the urban area, approximately 46 per cent had grades ten to twelve education; in the rural areas, only 24 per cent had achieved a similar level. In the urban area, 23 per cent of those individuals over school age had no education, whereas the figure is 28 per cent in the rural areas.

A further analysis of the data shows a relatively higher level of education in the settlements for those under forty, with the colonies having the poorest level of education among the same group. This probably reflects the settlements' readier access to the schools, and the added probability of students remaining in school beyond grade nine if they can

LEVEL OF EDUCATION BY AGE GROUP RURAL STUDY AREAS: 1970



stay at home and attend school. For the over fifty-year olds, the reserves have the best level of education, probably indicative of the residential and missionary schools available to them in the early nineteen hundreds.

HOUSING

The rural housing picture is much different than that on the urban scene. Here, 82 per cent owned their own homes. This is almost the reverse of the situation found in Edmonton where 20 per cent owned their homes and 80 per cent rented.

The average number of rooms varied from a high of five rooms per household in Fort Chipewyan, to a low of 2.6 in Hay Lakes (Table 4:2). Hay Lakes, as well, had the highest number of persons per room, with 3.6, while Elizabeth Colony had the lowest with 1.2 persons per room.

Most houses were under ten years old. Their state of repair varied from Rocky Mountain House, where none were in good condition, to Horse Lakes, where 40 per cent were in good condition.

An overall comparison of the rural (Table 4:3) to urban sample reveals a much larger rural household living in fewer rooms with fewer separate bedrooms and fewer amenities. The average rural household size is 7.3 people, whereas urban is 4.4 people with Alberta's average being 3.6 persons. (1) The average number of rooms in the rural sample was

TABLE 4:2

HOUSING CONDITIONS IN NATIVE RURAL COMMUNITIES: BY AREA: RURAL ALBERTA: 1970

AREA	BLOOD MOUNTAIN HOUSE	ROCKY MOUNTAIN HOUSE	SADDLE LAKE	DRIFT PILE	HORSE LAKES	MARLBORO LAKES	HAY LAKES	FORT CHIPEWEYAN	EAST PRAIRIE	ELIZA-BETH	FISHING LAKE
SAMPLE SIZE											
AVERAGE NUMBER OF ROOMS	3.9	4.8	4.2	4.5	4.2	4.3	2.6	5	4	4.7	4.4
AVERAGE NUMBER OF SEPARATE BEDROOMS	1.6	2.7	2.8	2.8	2.1	1.3	1.7	2.8	2.3	2.4	2.5
AVERAGE NUMBER OF PERSON\$ PER ROOM	2.1	1.6	1.7	1.9	1.6	1.4	3.6	1.7	1.9	1.2	1.3
MODAL AGE OF HOUSING	5-10 yrs	5-10 yrs	5-10 yrs	5-10 yrs	5-10 yrs	5-10 yrs	less than 5 years	less than 5 years	less than 5 years	less than 5 years	less than 5 years
CONDITION OF HOUSING(%)*											
GOOD	36	0	27	20	40	25	15	53	20	30	4
MINOR REPAIR	42	20	23	20	40	25	25	37	60	15	68
MAJOR REPAIR	22	80	60	60	20	50	60	10	20	55	28

* Percentage to nearest percentage.

TABLE 4:3

HOUSING CONDITION AND AVAILABILITY OF AMENITIES:
RURAL ALBERTA: 1970

AVERAGE NUMBER OF ROOMS	4.1		
AVERAGE NUMBER OF SEPARATE BEDROOMS	2.1		
AVERAGE AGE OF HOUSE	5 - 10		
AVERAGE NUMBER OF PEOPLE PER HOUSEHOLD	7.3		
	YES(%)*	NO(%)	
ELECTRICITY	79	21	
RUNNING WATER	16	84	
TELEPHONE	20	80	
RADIO	79	21	
TELEVISION	54	46	
CENTRAL HEATING	18	82	
SPACE HEATER: Wood/Coal	42)	)	
Electrical	8)	)	18
Oil	16)	)	
Not Specified	16)	)	
ACCESS TO WASHER	54	46	
ACCESS TO DRYER	4	96	
EXCLUSIVE USE OF: Shower	7	93	
Bath	16	84	
Indoor Toilet	84	16	
COOKING STOVE: Wood	67	-	
Propane	14	-	
Natural Gas	2	-	
Electric	10	-	
Not Specified	6	-	
REFRIGERATOR	49	51	
WATER SOURCE: Lake or River	21	-	
(other than running Well	38	-	
water) Community Tap	12	-	
Purchased Water	13	-	
CAR	54	46	

* Figures are rounded to nearest percentage.

4.1 while in the urban area, it was 4.7; in Alberta as a whole, it is 5.2 rooms. (2)

The largest gaps in the availability of amenities come in the areas of running water (and its associated facilities--showers, baths and toilets) and central heating. Whereas 98 per cent had running water in the urban areas, only 16 per cent had running water in the rural areas. For 21 per cent their main source of water was a river or lake. Central heating was available to 88 per cent in Edmonton, but only 18 per cent had it in the rural sample and for 42 per cent, their main heating supply came from a wood and/or coal space heater. A large number of the homes had no access to telephones. There were 80 per cent who had no telephones; this is in sharp contrast to the 78 per cent who had telephones in the urban sample. Laundry facilities were also lacking in the rural areas where only 54 per cent, as compared to 83 per cent in the urban areas, had access to a washer and only 4 per cent had access to dryers.

The Rural Sample evidenced larger household sizes in the rural areas with fewer rooms and amenities. Generally housing was much poorer than in Edmonton, with running water and sewer, central heating, telephones and laundry facilities badly needed.

ECONOMIC FACTORS

The number of people on welfare is lower in the rural than in

the urban areas. Only 28 per cent receive full welfare in the rural areas compared to 36 per cent in the city. In the four largest areas the highest rate was received in the Saddle Lake reserve, the lowest rate occurring on the Blood reserve. (Table 4:4).

This lower rate on the Blood reserve is one factor in the better economic situation that appears to exist there. Another is the higher income level; 31 per cent have an income of over three hundred dollars per month. This is compared to only 24 per cent in the rural sample as a whole and 54 per cent in the urban area.

A high rate of unemployment exists in the rural areas, with only 13 per cent being employed full time. However, the unemployment rate of 65 per cent compares favorably to the 68 per cent in the city who are unemployed. The migrant goes to the city looking for job opportunity, but does not find it. Rather he finds the same high rate of unemployment that exists in the rural areas. Unemployment for the native does not seem tied to the geographic area he is in, but appears to exist in most areas for him.

A small number of the respondents were self employed, 7 per cent; a similar number, 8 per cent, indicated that they were employed seasonally; and 6 per cent work part-time. The distinction is made here between seasonal and part-time employment on the basis of time periods: part-time work implies work that is available throughout the year

TABLE 4.4

INCOME IN LARGEST (POPULATION) RURAL SAMPLE AREAS: RURAL ALBERTA: 1970

INCOME OF HEAD (%)*	BLOOD RESERVE	FORT CHIPEWEYAN	SADDLE LAKE	FISHING LAKE
NO INCOME	16	65	15	81
0 - \$ 99	12	18	17	10
\$100 - \$199	29	11	35	5
\$200 - \$299	12	0	12	0
\$300 - \$399	12	4	7	5
\$400 - \$499	7	0	5	0
\$500 AND OVER	12	4	10	0
RECEIVING WELFARE:				
IN FULL	15	30	40	32
PARTIAL	38	27	23	20
NOT AT ALL	48	43	37	48

* Percentage to nearest percentage.

but not on a full time basis; seasonal work is available only during a particular season. For example, logging in the north is only done during the winter months.

ANOMIE

High levels of anomie throughout the rural areas reflect a culture in the process of adjusting to changes. The differences in level of anomie are fairly large but the areas that have the highest consistent level are Blood reserve and Fishing Lake. (Table 3:5). In the latter we also see evidence of the beginnings of cultural breakdown with fewer people participating in native activities, fewer speaking their native language and 40 per cent of the children not being taught the native language.

Fishing Lake and the Blood reserve both had low levels of trust, with 72 per cent in these areas feeling that you could not trust people. A large difference occurs between these areas and Fort Chipewyan, where 54 per cent felt you could not trust people. These figures are all high and are indicative of the growing suspicion with which the native views the world around him.

The differences between Fort Chipewyan, the Blood reserve, and Fishing Lake are again apparent in the world view that each has. Fort Chipewyan feels that "things are getting better," as does Saddle Lake.

TABLE 3:5

ANOMIE AMONG LARGEST (POPULATION) RURAL SAMPLE AREAS: RURAL ALBERTA: 1970

AREA	BLOOD RESERVE			FT. CHIPEWEYAN			SADDLE LAKE			FISHING LAKE		
	* %	%	%	%	%	%	%	%	%	%	%	%
	Agree	Dis-	Non-	Agree	Dis-	Non-	Agree	Dis-	Non-	Agree	Dis-	Non-
	agree	agree	Committal	agree	agree	Committal	agree	agree	Committal	agree	agree	Committal
	Response	Response	Response	Response	Response	Response	Response	Response	Response	Response	Response	Response
CONDITIONS ARE GETTING WORSE	61	27	12	47	36	17	43	24	33	56	40	4
NO FUTURE FOR CHILDREN	55	32	13	50	33	17	58	18	24	68	20	12
NO PLANNING	41	36	13	53	37	10	40	29	31	48	48	4
CAN NOT TRUST PEOPLE	72	21	7	54	23	23	65	15	20	72	24	4
LITTLE INTEREST PAID BY GOVERNMENT TO INDIVIDUAL'S PROBLEMS	62	24	14	60	20	20	62	18	20	80	16	4

* Figures are rounded to nearest percentage.

The other areas maintain their pessimistic view and feel that "things are getting worse." High rates of disillusionment are revealed in all the areas, with a very high rate on the Fishing Lake Colony. Here 80 per cent felt that government did not care about the individual. Compared to the urban residents, the rural native has a greater belief in a future for his children, thinks you can trust people more and has greater belief in his ability to change government decisions.

POLITICIZATION

Table 4:6 gives the rate of people who were found to be able to identify the native leaders at two levels, the provincial and the federal. As could be expected, the colonies were far more able to identify the President of the Metis Association of Alberta and the reserves able to identify the President of the Indian Association of Alberta. However, what our interviewers found fairly consistently was that, whereas when asked "who is the President of the Metis (or Indian) Associations?" they were unable to answer correctly, they identified with "the man." That is, in conversation they would talk about having trouble and that they were going to write to Harold Cardinal but when asked to identify "him" as the Association's president, could not do it. Frequently the two presidents' names were mentioned as persons to turn to when in difficulty.

TABLE 4:6

POLITICIZATION AMONG RURAL RESIDENTS: BY AREA: RURAL ALBERTA: 1970

AREA	BLOOD	ROCKY MOUNTAIN HOUSE	SADDLE LAKE	DRIFTPILE	HORSE LAKES	MARLBORO LAKES	HAY LAKES	FORT CHIPEWEYAN	EAST PRAIRIE	ELIZA -BETH	FISHING LAKE
COULD IDENTIFY NATIVE LEADERS (%) *											
PRESIDENT OF NATIONAL INDIAN BROTHERHOOD	10	0	10	0	0	0	0	25	10	0	0
PRESIDENT OF ALBERTA INDIAN ASSOCIATION	50	30	65	60	20	10	15	50	50	20	35
PRESIDENT OF ALBERTA METIS ASSOCIATION	10	10	60	40	20	25	5	40	90	60	70
VOTED: **											
IN LAST FEDERAL ELECTION	55	10	60	20	75	60	30	70	50	20	70
IN LAST PROVINCIAL ELECTION	30	0	50	20	50	80	20	55	65	60	70
IN LAST LOCAL ELECTION	65	40	80	60	85	N/A	40	55	50	60	70

* Percentage rounded to nearest 5%
** Percentage given out of those who responded to the question and were eligible to vote.

Voting rates were consistently high, except in isolated areas, such as Rocky Mountain House, Hay Lakes and Driftpile. Voting in the last federal election was consistently higher on the reserves than was the voting in the provincial election. This may be a factor of the vote having been acquired for Indian people only a short time before the last federal election. In most cases voting in the local election had the highest rate. As with the urban native, the rural native felt the government was not interested in his problems, that he could not understand what was going on in government and that he had little say about what decisions were made.

A higher number of rural natives belonged to the native organizations than did urban natives. This may reflect the rural emphasis of these organizations. Membership rates varied from a low of 35 per cent on the Blood reserve to a high of 75 per cent on Saddle Lake reserve. (Table 4:7) [This may not be technically accurate, as in some areas where there were group memberships, and thus all adults do belong to an Association, they may not have identified themselves as belonging to the organization. It was an individual's own identification as belonging to an organization that determined his membership]. It must be noted that the lowest rate of membership in the rural area, 35 per cent was higher than the percentage who belonged in the urban area.

That native people regard government and its processes as something of a mystery is well documented in the very high rates of respondents

TABLE 4:7

POLITICIZATION AMONG LARGEST (POPULATION) RURAL SAMPLE AREAS: RURAL ALBERTA:
1970

AREA	BLOOD RESERVE (%)*	FORT CHIPEWEYAN (%)	SADDLE LAKE (%)	FISHING LAKE (%)
FELT THEY COULD NOT UNDERSTAND WHAT WAS GOING ON IN GOVERNMENT	85	70	85	90
FELT THEY HAD NO SAY IN GOVERN- MENT	65	65	80	85
FELT THEY COULD NOT CHANGE GOVERNMENT DECISIONS	55	45	60	60
BELONGED TO A NATIVE ORGANIZATION	35	40	75	60

* Percentages to nearest 5% (given out of those who indicated a response)

who felt that they could not understand what was going on in government. The rates varied from 70 per cent in Fort Chipewyan to 90 per cent in Fishing Lake. Any government programs then that have been introduced, whereby people at a local level must take the initiative to make changes to affect decisions, become ridiculous. The people at the local level do not even feel that they understand what is going on in government let alone feel that they can participate in governmental procedure.

ACCULTURATION

The acculturation process is not nearly as advanced in the rural areas; most still speak their native language, participate in native activities, and have taught their children to speak their native language. (Table 4:8). The notable exception to this is found at Fort Chipewyan, where a breakdown in the linguistic tradition has occurred. Only 45 per cent of the children there speak their native language. Of those, only 28 per cent speak as fluently as do their parents.

Compared to Edmonton, language retention among the adults is high. Of the rural natives, 96 per cent could still speak their native language. This is compared to only 72 per cent in the cities.

This culture maintenance is also reflected in the high number who participated in native activities. Only 7 per cent of the Rural Sample

TABLE 4:8

INDICATORS OF ACCULTURATION IN FOUR LARGEST (POPULATION) AREAS OF RURAL
SAMPLE: RURAL ALBERTA: 1970

AREA	PARTICIPATE IN NATIVE ACTIVITIES (%) *				SPEAK NATIVE LANGUAGE (%)			
	BLOOD	CHIPEWEYAN	FORT SADDLE LAKE	FISHING LAKE	AREA	BLOOD	CHIPEWEYAN	FORT SADDLE LAKE
FREQUENCY OF PARTI- CIPATION 'SOMETIMES OR OFTEN'					YES	100	97	98
NONE	6	3	7	13	NO	0	3	2
1 - 2	16	17	22	38				8
3 - 4	20	23	33	38				92
5 - 6	28	40	29	13				96
7 OR MORE	30	17	10	-				60
					CHILDREN SPEAK AS FLUENTLY AS PARENT DOES	72	28	66
					NO	11	55	4
								36
								40

* Figures are rounded to nearest percentage.

said that they never participated in such activities. This is compared to 32 per cent who never participate in native activities in the urban sample. The rural area then remains the centre of identity. Language and customs are stronger here, and there is a better acceptance of tradition.

REFERENCES

(Chapter IV)

1. Dominion Bureau of Statistics, 1966, Vol. 11, Bulletin 2.-5, Tables 34 and 35.
2. Dominion Bureau of Statistics, 1961, Vol. 1, Part 2, Bulletin 2.2-7, Tables 76 and 77.

CHAPTER V

IN-DEPTH SAMPLE

The purpose of the In-Depth Sample was to allow a free-flowing interview in which reactions that a structured questionnaire would not "pick-up" could be expressed. It was an attempt to determine what the emotional response of individuals was to the city. It was hoped that these type of reactions would reveal a patterning that would evolve a "gut level" picture of the urban native.

During the Urban Sample interviewing, interviewers had been asked to keep an account of all those respondents who had been especially vocal. From those who had been judged as responsive, twenty-four individuals were randomly selected for the In-Depth Sample. This chapter is an attempt to synthesize the replies given during the verbal, tape-recorded interviews. Appendix C gives the rough format that was used for the In-Depth Sample.

Due to the extensive amount of data gathered, a verbatim account is impossible to present here. What has therefore been done is to select the particularly relevant responses to each of the areas of discussion, presenting them in a question-answer format. The bold type in the following text indicates the subject area. Each respondent has been given a letter

and all those responses with that letter are from one individual. For example, the letter "A" designates the same individual throughout the responses.

Out of the twenty-four interviews, only fifteen were readily condensable into the above question-answer format. Three interviews were lost due to difficulty in transcribing the tapes. Three interviews did not contain usable answers, for example the answers were irrelevant or monosyllabic. The remaining three interviews are given at the end of this chapter as thumbnail sketches. Whereas the material did not fit the question-answer format, it was considered too valuable to be lost.

WHY DO NATIVE PEOPLE COME TO THE CITY?

- A. To look for jobs and accommodation and plans, and a place to settle down. To get away from a cruel home life or something like that. Maybe they come so they could better themselves. If they can't better themselves, well they go on welfare. I have heard that people come just because of that, yes. But to say that they come here for the sake of welfare, that is not true.
- B. I don't know, same reason why people go to places like Vancouver, Winnipeg. The people I have met, want to see what the bright lights are like. They figure maybe they can get something for nothing or make an easier living or something. It is easier to get welfare.
- C. The native people come into Edmonton to try and start a new life but they want something different. Some go to school, some go to work and try to find a new life for themselves. Some don't like it, so they go home. The native people that come here, some find better living, some find better jobs, some, they go to 96 Street.

I came here because I had a baby, and I wanted to go to school here and I didn't want to go to school in B.... because all the white kids had known what had happened and they would call me down, so I came down here and I have met other Indian kids with the same problems and the white kids that have the same problems--that they have had a baby and they would go to different places.

I have to be on welfare and stay in a white man's place if I am going to make a good living. Even though I don't like staying here, I have to. I have no other choice. I can't find a place where there are Indian people who have a good house, where they have good furniture. If there was, I would go and stay there. I know a couple of my friends stay at white man's homes.

- D. Better schooling for the children, it all depends.
- E. The young people come for school. They find a big difference because of all the people in the city. If they don't like it, they can always go back. They just don't feel at home.
- F. I think native people come to Edmonton especially the younger ones because they can see that is happening now, especially through TV, that they can better themselves. At least that they think it is, but it isn't actually. A lot of them want to get away from home because the home situation isn't what it should be.
- G. A lot of people, as far as I am concerned, kick them out of the reserve. The good guys they well, look out for themselves. They look for something to look for and some guys just don't look for nothing.
- H. For us it was an opportunity to improve ourselves, that was why we moved here. Wife got a job first and then myself. I took training.
- I. Well, I think it is a free country to live anywhere. If we had the retiring of old, it would be easier for people like myself, that they come into Edmonton. It is quite a good thing for people to be in Edmonton.

- J. It has greener pastures, more money.
- K. For no reason that I know of. They think they can get along better in the city than any other place.
- L. For school, for people, who move from rural to cities, the young native children have a hard time to adjust. They have a language problem.
- M. I think one of the reasons, native people come to the city is because there is so much more communication nowadays. On the radio, TV, and also by word of mouth and it gets passed on by person to person, what it is like in the city and how exciting it is. One of the main reasons they come is to mix with all people because they think it is more exciting and on the reserves nowadays there isn't very much to do.

People come to Edmonton from out of the reserves because of lack of jobs and nothing to do in the reserves, or the colonies. They are getting to the point that the communications are showing them a lot of the things they could be doing here they cannot be doing out there.

- N. Native people come into Edmonton for jobs, better housing, better living conditions. But when they do land in Edmonton, they don't have jobs and living conditions that they expected, for the main reason is either their background or lack of experience or anything that they have done.
- O. Edmonton is one of the cities native people are coming to. One of the cities that is centrally located in the center of the Province. They heard of Edmonton and that is one place they want to be but once they get here it isn't all joyful and whatever they expected. They run into problems. Not that I am saying, everybody moves to the city. But if they want to come to the city, well they should have a guide line as to where to do this thing, for help.

They are trying to make a living for themselves and I think they come into the city for work and this is one of the things is a real problem for native people. This

probably goes on for one, two, three weeks, maybe a month looking for job. And there is still the dead end street after a month. Well there is nothing else they can go on, either they go back to the reserve or wherever they come from. Or they either go on welfare or something like that.

WHAT KIND OF PROBLEMS DO NATIVE PEOPLE HAVE IN THE CITY?

- A. Working mostly, because I think your jobs brings out the education part of you, not too many of them completed their education and they find it difficult to find jobs. Even for me, I didn't complete my education and I have quite a problem finding a job. But I think that is their biggest problem, is education for work.
- B. Themselves, I think. If they make up their mind to do something, usually they can, but if they don't want to get out and hunt for themselves or get out and do things they want to do, then I don't think any one can help.
- C. I think the people that live on welfare, they don't have enough money to go to a show or something and they don't have the toaster or any money on the side to buy such things.
- D. Finding a job. Native people seem to be a little backward. They think they can't work but they don't try it hard enough. Now it has changed because they do get help now.
- E. Money, I guess, because most kids don't have the money they need to spend on what they need. They can't take it so they go home. Most of them get only ten dollars a month and in one day it is all gone. You can't live on that in a month.
- F. Companionship, I think when a young girl come to the city, the first thing she is going to look for is her own nationality. If she doesn't find this, she is going to find something at the wrong place.

Native people are lost in the city. A lot of them are so confused when they come into the city that they don't really know what is happening. It is so different. I have been in the north country an awful lot, in fact I was born in the north country. One day I am walking down the street and a little old Indian lady was coming down the street, with the snow about four feet deep. She got off the sidewalk to let me pass by. That is the way they have been treated, pushed back into the corner.

Native kids are different, they are scared when they first come into the city. When they first come in they don't realize that Edmonton is so big and they don't know how to cope with it. They are innocent to the way of life in the big city. It is very hard, there are a few people that are trying to do something about it, and the rest of them are just riding the band wagon.

- G. Well they hang around that skid road. Boyle Street I think they call it. I don't know why they can't find another street to hang around some place else.

One thing about it, they have no intentions of helping themselves. They will never help themselves because they know someone is doing something to help them. They will never succeed. There is a lot of them that work. There is a lot of them that make lots of money. What they do, the weekends come and they take off and go blow it, and there, they are broke again. They leave their wives at home and this is a disgrace. They will never get to the top.

- H. Lack of information, lack of skills and new surroundings and the way they go about things. That is the way I found it.

Well a lot of things happen in the city, from our experience anyway, we ran into a lot of problems such as accommodations but it was getting to know your way around in the city the first thing, and secondly getting to find things easier.

- I. 96 Street or 97 Street, well I could see one native staggering and I'd see half a dozen white people staggering but they will notice the native that staggers. But they

would not notice the white stagger so that is noticeable more than anybody.

- J. This place! In Edmonton, discrimination is more than anything else in this place! That is what I found, amongst landlords and stuff like that. They really frown on us.

Some people have a harder time finding a job, I know, a native, treaty Indian guy come after me and they didn't hire him. He had a hell of a time finding a place to stay because he was single.

- K. They can't get jobs right away.

There is quite a bit of prejudices. Well, I went into this one restaurant and I had to wait a long time before I was served.

- L. I think I can also criticize the government. They have been holding us down too long, never had a chance to get ahead.

- M. One particular problem, there is a lot of problems. They have a big problem because they lack the education and skills, trades and they are only qualified for manual labour. I think another problem, we have is the housing and the money problems. Another problem in coming to the city, is having to meet people who have no respect for them because they just look at them and right away there is a stereo-type Indian. No money, no clothes, no job and the people have no respect for them. Once they get here they don't have any relatives or friends here, they usually end up bumming around town because most of them, when they get here they arrive usually don't have any money, absolutely no money at all.

The people who have the most trouble are families. Husband and wife with several kids and their biggest problem is accommodations because they can't find accommodations in the city where they will take children, and a lot of places they go they will not take because they are Indians. They really are lost.

Even getting around the city is a problem, especially if you are new in the city.

One other problem is that the Indian Agency is way in the south side. Most of them are in the down town area, some are at least, the young people. If they want any help for the Indian Agency, they have to go all the way to the south side and there is poor bus service over there and the Indian Agency is stuck way in the corner of the shopping center and there is no sign saying, "This is the Indian Agency" or anything like that.

Most of the people who come seeking assistance or to find employment are not educated, and do not have too much schooling, some of them as high as grade eight, but that is not too much nowadays. But most of them were unskilled, both men and women and they didn't have a hard time finding labour jobs, construction jobs, waitress jobs, housekeeping jobs and stuff like that. There are mostly temporary jobs.

People that come in regret coming in to the city, they say, "Why in hell didn't I stay in the reserve, why the hell did I come for anyways."

N. It is a little hard to get a job when you come into the city from the country or any place else. And job problems here in the city is quite bad, the cost of living is quite high compared to living out in the country. Housing is real expensive and besides that, there is prejudicism, I think.

O. A lot of kids walk the streets of Edmonton here. They have no place to go. They have no job or they can't find a job. It ends up the kids go to jail or steal, something from the drug store or grocery store just to have something to eat. A lot of things like that are going on.

If you come to the city you have to have money in order to get a job. You have to have money for the first month at least and it is quite hard for some one who doesn't.

WHAT IS THE HOUSING SITUATION FOR NATIVE PEOPLE IN THE CITY?

- A. I have to go under my own experiences. I had no problem but other people might have, I don't know. I think people have the tendency to look at the people who has been there before them. I mean if it has been a native and a bad one, well I guess if the next one that comes there and if he is native, it doesn't matter if he is a good one. The one before him and if he has been bad, it will be difficult to get accommodations. For me, I had no problems.
- B. For some reason housing is a problem. Why, I don't know! I hate to say that they are lazy or anything like that, don't take care of things. Which could be right, and on the other hand, I can be wrong. I don't know if they have a house of their own, they would take care of it. They are usually renting and they don't have very much money and so they have to get the poorer class homes and so they show their feelings there and say the hell with it all. Just let things ride and ride and they don't care whether to repair or keep anything up. They don't know how to keep the landscape, the yard or anything. Other yards are worst but sometimes it is awful. I guess that is one of the reasons they have a hard time finding a place because they don't look after things.
- C. When they rent a house, either the couch or something is ragged. The walls are dirty and the rent cost too much money, and that doesn't even spare them enough for groceries and things like that. I don't think the welfare helps these Indian people very much.
- D. According to the papers, it is kind of hard. We bought our home and our neighbors are very mich all the time. They use to come visit us. We never had any trouble though. We moved in '49, to the other place and to this one in '56. The reason--our daughter, her husband was in the sanatorium and she had no place to stay so we sold our house and got a bigger home, so we could have her here with us.

Her husband was in the hospital for five years.

- E. Well they usually find a place for people that come from up north and you have no choice. If you don't like it you have to have a real good reason for moving. We don't have any privacy in our own rooms, kids going back and forth.
- F. Well let us face it, if you are an Indian, you can't get a house unless it is a miracle. They have so many excuses. I have tried to get houses for different families and they have so many excuses. The sign can still be up for rent and you walk into the house and they say, "I am sorry, the house has been taken." There are so many excuses.

Girls coming into the city to further their education, I am very much concerned about it. Because a lot of the homes that are taking those girls are just for house-keeping. Don't they? They are getting paid by the Indian Affairs. That is wrong. Some are just taking them in just to be baby-sitters. What time does this girl have to study? And it is not being looked into enough. I don't think it needs professional people to do this job of going from home to home and finding out where the girls are living. It doesn't have to be a social worker to see how a girl is living. I remember when times we went to a place where they wanted a girl for room and board and we asked where the girl was supposed to sleep for instance and she said she had a boarder that worked nights and she could sleep on his bed at nights and he had it at the day time. That is one of the situations we ran into. A lot of the places are just down in the basement, boarded up and that is it. I think a lot more investigation could be done into seeing where the kids are going, whether there are boys or girls. I know in a case this girl was six months pregnant. The mother had left the home and she was stuck with the children and the husband. When I heard about it, it was too late, she was six months pregnant and she was scared to leave, she was a native girl and he was a white man. She was scared because I guess he threatened her and I guess that was how he got to her in the first place because she was scared.

G. It all depends on what kind of native people you are talking about. There is native people, there is the metis people and the Indian and the Breed. Sometimes, I wonder why the white people just say the hell with it all. If they go along and try to help themselves, there is a way, I know my dad slaved to get his living and he managed. He never had no help. Now they are so helpless.

H. Well, there is some problems because there is a lot of people looking for a house. We ran into this problem like that years ago but we just didn't give up. We found this house and we just said we are not going to bother them and we went and found ourselves another place.

This is the way it has been since I came into the city and this is where they run into problems. They can't find housing, it is run down, rent is high, and they are usually looking for a cheap place, and the poor environment.

I. It's quite a problem for some people to get houses for long and if they haven't any money. Mostly with the ones that come in, they do not have any money. Well, we have been living here, this is going on four years that we are living in this house here. We like to change around but they want too much and with the income we get, we can't afford to move into another house. That is one of the problems of most of us, the Native people of Edmonton. If we get the welfare to pay for the house, well I think we could be living better than we are now. That is my problem right now.

J. Yes, housing is a big problem, a real big problem. That is where I feel the native people and the white people are not equal there because I know most of the Metis, I see have a hard time finding a place. Pretty bad housing down here actually. Not only native people have this problem, white people have it too and you have to pay a hell of a price for it too, it is pretty rough.

K. Yes, because when they do get housing, they get the worst kind of houses, old houses and not big enough for the family.

L. I think, about the housing, the native people are having a hard time finding, for themselves a place to live. I think they should be allowed to get a chance to get on this low housing project. Then I don't think they would come into slums. I don't consider that too much of a problem. There might be some, but they also would be glad to have a place to stay and that is not too costly. Because in houses, I would say, through my own experience, I had a hard time finding a place to stay.

Yes, because I know a few people in saying that when you see a sign that when a suite is available or a house for rent, as soon as they know you are Indian or you know, the answer you get is this accommodation have been filled although it is still vacant.

M. Housing is a problem for everybody. I have heard politicians and people say the trend today is toward apartments and suites, not houses, but the only reason the trend is that way is because they made it that way because the majority of the people would rather be in houses than in suites. The native people have already a big problem in this, are because the majority of the families are quite large and the majority of apartments for people who have an apartment and suites will not take families with kids.

Most of the people I know who live in run-down conditions in the city wouldn't complain to anybody about it because if they do, all that will happen is the landlord will kick them out and re-rent it to somebody else. Because there is always someone looking for a place.

I think there is quite a bit of discrimination yet in housing, and in finding accommodations. The payments are all high. Especially now, with so many people are on welfare, they are going to keep on being high because they know the welfare will pay for it. Another thing we found out is that they are trying to get the

welfare to pay for the people staying at motels which cost a lot of money, especially if kids are involved. I tried to find out some information about this low cost rental units and apparently you can't get into low cost rental units if you are on welfare now. I don't know why because they are paying a terrific amount of money for these people on welfare, more than these low rental units are but I can't get into them if you are on welfare. I talked with another woman and she also says that she can't get into these low rental units. She asked the city and the government why the welfare people can't be put into these low rental units. This at least would give them a decent place to live and they might have more pride in looking after their place. But all you get when you try to find something in this area--they give you a big run-around. Another thing we found out was that there are a lot of people in Edmonton, who own houses, real old houses, houses that need rewiring and houses that are practically falling down, they are getting a fantastic amount of money from the welfare because these are the only places these people on welfare can find, native people can find.

- N. Because I have found this out through my own experience, looking for a house is worst, reading the paper and you see the ad in the paper, a three bedroom house for rent, for \$140.00 a month and you phone the landlord and they say, sure come right down and see the place. You tell them you have children and how many and what the ages are and you have no pets. They you get there and they see you have small children, and then they say, no, no children. But when you talk to them on the phone, the place is yours. My own way of thinking is because you are of Indian descent and this is when they decide they should not rent the place to you. We ran into this problem all last summer, we even joined this Renters Association, it cost us \$27.50, and they still couldn't find us a place and they were the ones that told me to, they sent us out to a couple places and when we got there, they told us no children. But they gave us some excuse why they couldn't rent it out to us. So I would go back and raise a little hell to the Renters Association and they said, it isn't our fault that you are Indian

people. The people don't want you in the house and stuff like this. It is very hard to get a place here like that.

- O. Even some people who have good jobs have a problem in finding a place to stay, apartment, suites or housing because they are Indians. I ran into this problem, it took me about two months before I found a good place to stay.

Well it is the same old general routine. I phone up a-- some place and tell them you want a place to stay and they say, "Come right over." Then when you get there and they will see you and they say that the place has just been taken five minutes ago. I go down to a phone booth and phone them right back and they say, "Come right over." And you tell them I was just there a few minutes ago and probably just hang up on you or something like that.

WHAT IS THE RELATIONSHIP BETWEEN NATIVE PEOPLE AND OTHER PEOPLE, INCLUDING AGENCIES?

- A. I will have to go by what I read, I have no dealing with them, one way or the other.
- B. The relationship right now is, I really don't know, I can't say too much because I have not paid too much attention to them. I have never had any experiences, just people saying to me, here comes the chief or anything like that, I just say, "Oh I forgot to wear my feathers this morning" or something like that and just keep on walking.

I never had too much to do with the agencies. For myself, I stick up for my rights. I happened to be off sick for awhile there but I had unemployment insurance. They were going to give me a rough time but I got it. Just because I am an Indian, they were going to push me around a little but I don't know, I can always hold my own.

C. It is mostly the white people that are poor that seem to get along with the Indian kids because they don't think themselves higher. But the rich kids are really snobby, I have met quite a bit of snobby kids that are prejudiced against Indians. Some of the kids at school don't like to work with them. It gets to the point where they give up.

D. We think the white people are stuck up but it is just in our heads. We just take the white people like the rest and they are just like anyone else. I am not ashamed of my nationality. I will be sitting on the bus and we will be talking Cree and people will be looking at us. I don't care, I am proud of it. We talk Cree any place.

There are some people that are okay and some that are not. To me the French seem to be the worst ones. We get along with everyone. When we first started, they used to call us Indians and I hated that. I used to tell them off. But now they are really nice. They say French down east have more Indian blood than we have. The boys, we would like to show them that we have Indian blood. One boy from B. C., he said I don't want to be Indian, I said, "it isn't what you are, it is what you make yourself." After that he didn't mind it!

E. I get along fine with white people. I don't have any problems with the people at school, most native people don't finish school because they can't take the white man's people.

F. Well I have talked about that quite a bit and I found that it all depends on how you go about it getting help. I think you can get help and I think that the help is there for them if they know how to go about getting it but most of them don't know how to go about it. Of course, that is individuals again, some will go all the way to help, for the rest of the agencies that is the individual person, it all depends on who you know and who you can talk to.

G. I haven't got too much to do with the people. I get along with both sides. Indian people, I get along with them. Metis people, I get along with them. White people, I get along with.

- H. Well, here in my own experiences, I have no problems with them as far as we have been here. We get along pretty far generally speaking, I could not say too much on that. This is my own experience, but if I do have any problems, I speak in my mind and if they don't like it, they can do whatever they please.

My experiences, I found that the government agencies here like a lot of the natives are passing the buck. You go to the city hall, you have to be here for one year in Edmonton or else if you haven't, you have to go to the Federal and you go to the Federal agencies, "What are you doing here?" so they send you to the Provincial. You go to the city hall to the Provincial to the Federal and you wind up getting no assistance from them. That is more or less the general.

- I. Yes, I do live among the white people. We think them friendly and we are friendly with everybody. We get along and we joined the organizations and we hear a lot about this and that.

Yes, some do cooperate pretty well with the white people but you know how kids are kind of backward yet. They are shy of the way to get along with the people if the people get a little education. It is a big thing, education for native people.

I think if you go to work, explain to your agencies. I think they would not look backwards at them. I think they would help them as much as they are entitled to.

- J. It depends. Some white people are prejudiced and some are not. It depends on what kinds of people you are with. The places I have been boarding so far, I have never been in a place where some one calls me names or that the people are prejudiced.

- K. I think the majority of the white kids don't include the Indian kids in what they are doing.

- L. I can't say too much on that because there is too much discrimination. But it's on all who experiences it. There

are a lot of people who are anxious to get to know the Indian people. They do not tell us how to go about it, to get to know the Indian but I think a lot of them who have the intention to look at you and say, "Well, here is another drunken Indian." I think there are good and bad people, that is the way I think anyway, this is my own opinion. There is a barrier there some place, yes. How can you go through that barrier I think is really a long time to come.

- M. If the native people do exactly what the white people tell them to do, there would be no problem, so say the white people anyway.
- N. For one thing, when you are working you know the people real good, I mean the white people, they get along. I mean where I work, I get along with the white people, no friction where I work. I am getting along with the boys. But trying to get a place, it is a little different.
- O. I think discrimination is just as bad here as it is in the States. Although the Negroes are fighting, but the Indians are getting the pressure and they will fight too. Because there are a lot of our instigators that will organize maybe after being pushed.

The white kids don't understand the Indian kids and the Indian kid don't really understand what is going on when they first come into the city and they wonder how come it is bad, if you say a bad remark to an Indian kid, right away there is a barrier between them and the white kids, so this goes on. The white kids stay in school because he has no place to go and the Indian kid drops out and just blows because he has nothing to lose. Really, education--he has no understanding for it at the moment.

I am talking through experience and when I do meet white people, there are the ones I can trust, I can talk to, there are not the ones that, they just want to see who I am, just to talk about me after. Meeting people, I can pretty well tell what sort of person he is

just by talking to him for half an hour or so. What kind of person he is and a lot of my white friends here in the city I can trust them but I just make friends and I don't go around bumming money or anything like that, from them or staying at their place, we are just friends and that is all. I hate to say this but I have very few white friends. The other thing is the bad image of Indian people is walking down Jasper or something, you see people from Sherwood Park or something driving down around 97th Street and sees an Indian woman staggering down the street, well he thinks "another drunken Indian." He sees another Indian walking down Jasper that has a good job and everything and they say the same thing--which is a bad image. One person spoils it for the whole group. I think a lot of the white people don't want to understand Indian people but I think now that the Indian people all over Alberta are starting to make a little noise and they are beginning to wonder what is going to happen. If there is enough noise, I think they are going to think twice before they start pushing the native people around.

I mean it is going to happen. The white people are going to get "feed back" some day. They have pushed far enough. The Government is going to have something on their hands if anything like this happens. Because if the Indians are going to put up a fight they will put up a fight they will go all the way. I don't think we are ready for militants yet, maybe five-ten years from now when things start getting rough.

WHAT CAN BE DONE TO SOLVE SOME OF THE PROBLEMS NATIVE PEOPLE HAVE IN THE CITY?

- A. I would say, take them to the Indian Affairs, if there has been any good suggestions on these tapes, let Indian Affairs listen to them if they have the time. I don't know, like all the other persons maybe, they didn't have the time. I don't know, I have no problems for myself.

- B. I don't know, there is so much to do and so little being done. So few to do it, so many need help with. It is pathetic! I don't know how a person starts thinking about what a person should do and what they could do is so little, knowing there is so much to be done! What could be done and the people that are doing it, they are the only ones being benefited.

If an A.A. is being built in the city, let it be a native A.A. No matter what the race of people, you are still an alcoholic. There is no difference, you could be of any profession. Every kind of people, have their own A.A. all over the world.

- C. I think they should have agencies helping the alcoholics, they should go out and look for them. I think there should be a native A.A. places in the city. They should have some kind of housing plan for the people.
- D. I don't know.
- E. We would like to see our boys get ahead. Have the education, it is real nice. We are proud of them.
- F. Well I think that things should be publicized and let the public know what is happening. I have calls from different organizations, what can we do, for one thing, I think if Indian people would get together, not have so many different associations so that you can go directly to that one association so something can be done but as it is right now they have too many. There is the Friendship Center, The Metis Association, The Brotherhood Association, Indian Association of Alberta, I think if they would all get together maybe they can get somewhere. That way it is costing them more for staff, more for office space. If they get in one group they will get somewhere. I have phoned the Native Friendship Center on various occasions and I have not been able to get help from them.

It must be very hard for children being adopted. They don't know their real parents. It is pityful, it is all so wrong. More investigation should be done, go into homes at least once a week. How do you know that the children are doing fine in homes. They don't know what is going on.

- G. A lot of the interviews they take now are with the uneducated people, I am not an educated man but some make lots of sense. Try and make the white people see the main facts. Next century maybe there will not be too many Indians left.
- H. Lots could be done if you can get the people's cooperation, they could do lots of things. The services in the city could be improved. Cooperation is the thing in here, so that is what you need.
- I. Before they come into Edmonton, they should know we have quite a problem to get a house. I think this should be looked into before they come in because I have seen a lot of native people who have not got a place to go and they are just bunched up into one house, until they get another house somewhere they could go in.
- J. They should take all the important things in all the interviews they have taken and try to do something about it.
- K. I think all these agencies should be run by native people and people who are having these problems because whites look down on you and say, "Well, I am here to help you and you have to ask me." In other words, you have to beg for the god damn thing. They feel better than you, I guess.
- L. The only way I think, that things will ever work out is for the native people, themselves to learn to organize, I mean support each other, not to separate because one association or organization is doing something, I think we should all get together and support each other if there is anything ever to be achieved.

There should be a branch or certain organization or the Government should support a day care center for Indian kids. Then they could really be able to get along in

the schools and be proud that they are Indians.

Yes, it is handicap for the little children in grades one and two and teachers would like to see a lot more history to be written about Indians, this you do not see in text books.

I think we need more pre-school training programs for the Native women in order to work side by side on nurseries or kindergardens with the white people. I think we do need native women counselor We should have Indian women court workers too.

I think we just have to support each other, every organization or in fact if we ever fall apart and be the Indian organizations are fighting each other, now the Government is going to say, "Ah, this is what we always wanted to see." They would be so glad to see it work like that. I think we should try to avoid this.

M. One of the things I was going to say was, it would be a lot of help if the Band councilors, or the people responsible out in the reserves, if they would hold a meeting and tell their people a little about what it is really like in the city before the people start to come. Especially the young people who come because the young people are coming in here without knowing about the law, about not knowing what happens when they drink, they come without knowing the pit-falls down 97th, 96th Streets. They come here knowing just the excitement and they don't realize the problems when they come, they don't realize that the accommodations is hard to find and hard to get help from anyone unless you have friends and relatives here. I think it would help if the people would tell the people a little about the city, at least they would know that to expect when they get here.

N. Indians are getting tired of things and they are going to do something about it.

O. Something can be started, like an employment agency run by native people where they could have an employer

of companies. Where they could understand what the people need. Because I know a lot of times where I worked, just because I am an Indian, they give me the dirtiest jobs and I think they can get employers where they will hire native people as any person at all.

I feel there is a strong need for a guidance counselor and I know for a fact the schools here don't really understand what the Indian people are really like. I know some think we still live in tee-pees out in the reserves or something like that. There should be some kind of program set up where the white students will understand how Indian people are like today now, not one hundred years ago.

I feel that the students should be helped more, 16 - 17, going to high school, grades 11 and 12. They are the ones that should be helped because they are going to be the ones that are going to be leaders in the future and I don't mind adult education is good but it is these young people that should be helped because they are going to be needed in the future. If some one could give these young people advice, they don't know where to go or where to begin. They just didn't know where to start. They just didn't know what agencies to go to.

If we could get a lot of help from different organizations as to where we can stay like I said the employment agencies where these young kids can start again, where they can depend on people, their own people though.

It is up to the people who understand the city to help the people coming into the city to help themselves to make a good living. Instead of just surviving from month to month.

THUMBNAIL AUTOBIOGRAPHY I

Well, I first moved into the city I had a very hard time in finding a place to live on account of having a big family and landlords have only small places. As soon as they knew how many children I had or as soon as they looked at me, they weren't even anxious to rent a place. Then when I did find a place to live, I may only have to live there for about three months then would have to move. It wasn't that I did my best to keep the place looking nice, but I know it is hard for native people to get places to rent because there are some that look after them real good and then there are those that maybe let their place run down.

I have nine children altogether. But I have raised seven myself. When I first moved to the city, my children were ragged, they didn't have any clothes to wear. We saw hand-me-downs but after going to school and learning and getting out to work, things improved and I think after such families if they are given a chance to improve, I think they will improve. I know there is a big improvement with native people in the past six years. I sure like to see them get help.

I know myself, I came a long ways. As far as jobs are concerned, when I started looking for one. I always get a job. I have been

separated for twelve years and I'm still working, now full time. It was hard. I worked with my children. I got them to work or help me. It was hard.

THUMBNAIL AUTOBIOGRAPHY II

When the kids were small, we were really hard up that time. My husband used to go to freight. I used to do sewing and I was also working. My husband used to work on this government farm or something in the summer. And during the winter, he used to trap and freight on the river. The kids were small then and I was home looking after them. And my baby was four years old, I raised my granddaughter too. My granddaughter was only three months old when they gave her to me and this was before my baby was born and I didn't want to give her up. We raised her like that. The same year this sickness, "rabies" was going around, we couldn't use milk from the cows. And when my husband goes freighting, we used to buy milk by the cases so that the kids wouldn't be hungry. That is how we lived that time. And finally they're all grown up now and then I start working.

I worked in a hospital for five years. I also worked at Fort Vermillion and worked in a hospital for four years too. Then when we moved to the city, I didn't work because I was sick all the time and this is one of the reasons we moved here. It is closer to good doctors. We both can't work now.

I hardly go anywhere, I just go downtown to the Bay, I know how to get there but it is hard now to find anything in the city, I can't

read and I can't work. I could wash dishes someplace but I am not supposed to work. I have to have an operation.

They have to clean my stomach. I was bleeding in the inside already, I went into the hospital. I had to starve myself because I had to go through a lot of tests.

My doctor had me on that Disability Pension. We only get \$253.00 and our rent is \$125.00 and the house is so cold. It costs us over \$20.00 for the heat. I used to make money in sewing, even for last year, for Christmas, I made over \$400.00. I was sewing for the nurses from the Charles Cammell Hospital. Those travelling nurses and they probably told the other ones and finally I had lots. I was sewing moose hide coats, and I make vests, too. I could make quite a bit of money for this Christmas but now I can't do anything.

I like to earn my own money. Now I can't even do any sewing, I lost my glasses and I can't even get another pair. I just lost them from the house. I don't know what happened to them.

Yes, I would like to get a pair of glasses. I went to have my eyes tested and later I received a letter telling me that I can't get glasses just every two years because that is the only time I can get them. And I am just lost without my glasses, I can't even thread my needle or anything. There is quite a few women that come here and they want me to make things for them and I can't do anything. Maybe you, yourself

wear glasses and I'm sure you feel this way too when you are without them. Anytime I want to do something, I need my glasses. Yesterday I tried to buy glasses with that magnifying glass but it makes me dizzy. I just wish I would get glasses. I don't know what I'd do in order to get them in a few days. Now I really need them for Christmas and I have lots to do for people. I don't know who to go to.

Our social worker just doesn't care to help us and sometimes, I phone them when I really need something and they tell me they cannot do anything because we are on the payroll. Our worker is just a young boy. I also phoned in another time about this being so cold. He told us we can't get another one. I had found one but we just couldn't make it, you know how it is, it is hard to find a place and the rent being so high. Even we were only here for two weeks, there was something wrong with the furnace and the landlord came here, saying that he still wanted the full rent. I told him that there was something there, that I smell gas here every morning and kind of makes me sick. He never did anything about it until I told my neice and my neice told me to report it to the gas company. So I phoned them and when they came over, they found two places where it was leaking. And my landlord never bothered.

Yes, like me, I always hate to tell somebody over and over agin. And there is some people that live better than us even though they drink and still they get help.

We have been here for three winters now and it is so cold.

At the front there, that is where the cold comes in from. I guess I could say we don't know enough to try and fight for ourselves. That is true.

THUMBNAIL AUTOBIOGRAPHY III

Well, I have lived in the city all my life and so I don't know what it is like living some place else. I like it and I think it is a shame that the Indian people are missing out on something by not doing it.

I would like to say a little about our family. How we spend our time. We are members of the community, and the children all take part in hockey, baseball, skating. Two of my boys play for the Knights of Columbus. During the summer we spend most of our time camping. We have a tent that is big enough to accommodate the six children, my husband and myself. We have all the air mattresses and sleeping bags, and we don't like going to where there are a lot of people, we go far out to camp sites and fish and just love scenery, we love the country and that is pretty well what we do all summer. We have travelled all through B. C. and it is pretty well near the mountains and the ocean.

My little daughter is quite the girl, since she was in grade one, she told everybody she is part Indian, that her mother is part Indian. She has gone to this school since she was in grade one so they all know her quite well and she is in grade six now. But at recess some of the boys will tease her and they will jam down about what she is. She doesn't care, she just laughs at them. I think kids don't realize this, there are other native

children in this school and they are really hurt and insulted if they do this to them but this little daughter of mine just doesn't care. I have six children, the oldest is through high school, I have a boy in grade 12, one in grade 11, one in grade 9, the girl in grade 6 and a boy in grade 4. They are all doing fine.

I think something they could have is to have volunteer workers that can speak the native language and to visit some of the patients that are in the hospital. You know, my mother worked in a hospital up until about a year ago. She said one time she was in there and an Indian girl from up north, about nine or ten years old and she can't speak English. The nurses were having an awful time trying to get her to eat or to treat her, she was scared and hiding her face. Mom tried talking to her and she took to my mother. She was a nurse's aid. Mom got her to playing with dolls and eating her meals and everything. It was that she didn't understand what they were doing to her, what they were trying to do to her. Too bad we don't have people to help them in the hospitals to read stories or something for the children, even the old, real old people.

I would like to see education really made available for all the native people. Something I heard on T.V. was that there was some teachers that went up to a reserve and they are teaching the children to read and using the same books they use in the cities. They were talking about elevators and tall buildings and street lights and different things like

that and these little children did not know what they were talking about. So each word the teacher said, they had to draw a picture of it on the blackboard and tell them what it was. I think this is silly. They should have stories for them, on their own environment and what it is like in the woodlands and the animals and things like that would teach them to read quicker.

We listen to the Cree station on the radio programs quite often. I don't speak Cree myself but I like the sound of it. It reminds me of my grandparents and it is nice to know the language is being accepted in the Universities now. I also get the Native Communication's newspaper which I really enjoy, especially some of the cartoons. I think they give way more news and a wider view than the Edmonton Journal. I like it.

I like the idea of the native people setting up these shops for native clothes, beads and that. We travelled around Canada on holidays. We have gone to different cities or towns or parks or something to look for souvenirs and we go into these shops. We look for pens. We look for totem poles or anything. They are all made in Japan and I think that is a crime! They should ban Japanese souvenirs from Canada and have native people make them. I think that would be a very good idea because I have gone to two shops to really try to get something Canadian, and there isn't anything! The Japanese has taken over everything. I don't think that is very good. I think that is bad for Canada!

I think most Natives come into Edmonton for conveniences and for work. From what I've heard and know about reserves that the facilities are not too good, I imagine that is one of the main reasons and we have such cold winters. I wouldn't want to live out in the country with a little wood stove with all my children in the house. I think that is one of the main things, and looking for work.

I know it must be hard for them because my husband told me that they have the education like those middle-aged people and that they can't get work.

I just wonder why. Because there are some young people, you know the odd one in their teens and I know they finish school. They are nice looking, nice girls and I think they could find jobs anywhere like the Hudson Bay Store but they end up just in cafes or something you know. I don't know why this is because in Vancouver, you see every nationality in stores. Even the East Indians in their sarongs, they are clerks in the stores, dresses like this but like here in the city I've never seen one. I was even surprised to see a Negro man clerk at Simpsons Sears. That is something you don't see around here. I have never seen other nationalities being truck drivers, warehousemen even office workers.

Even these other people from overseas that can hardly speak English or understand and here they are waiting on me. They could have some young Indian girls there and they can speak English.

CONCLUSIONS

The In-Depth Interviews supported the findings of the study, however they added the dimension of emotion to it. The respondents stated the problems of housing, of employment, of education and of economic deprivation. They expressed the desparateness that such conditions bring and the despare of trying to deal with an environment that seems so alien. They tell, in meaningful terms, of the inner city poverty and the frustration of trying to break the cycle of such poverty.

CHAPTER VI

RECOMMENDATIONS

Governments, social agencies, and even the native organizations themselves, are guilty of "over-shooting" the wants and needs of the people. What are needed, along with the large, all encompassing schemes, are some smaller schemes to respond to the current needs of urban natives. As well, there should be more programs of a preventive nature. Whereas the initial capital input of such programs might be large, the eventual returns, not only in tax dollars that productive citizens would contribute, but also in terms of psychological well-being of a group of such citizens, would be great.

An assumption in all of the following recommendations is the involvement and participation of native people in all stages of planning and development. Robert Carlson points out the necessity for this involvement in the success of any such plan, "Indigenous Indian rights and language rights groups and privately supported groups like the Black Panthers, may be more effective than middle class organizations in bringing about change. When programs are organized of and by the middle class, for the lower class, the tendency toward cultural imperialism becomes unmistakeable." (1) White society has been consistently guilty of such cultural imperialism.

Acceptance of the idea of the inevitability of cultural domination is reflected in A Northern Dilema: Reference Papers. Here A. K. Davis states that, "In the present writer's judgment, cultural pluralism--the co-existence of radically diverse ways of life--is not possible in the long run within the same urban-industrial national society--except (1) where the diversity is limited to such secondary areas as language, ceremonies, dances, etc.; (2) where the diversity is shielded from urban-industrial participation and the influences by the geographical isolation, as hitherto in northern Saskatchewan Metis settlements and many prairie Indian reserves." (2)

Harold Cardinal, the Cree president of the Indian Association of Alberta, in his book The Unjust Society, (3) pleads for cultural pluralism as an alternative to cultural domination. He demands that Native people be allowed to be the "red tile in the Canadian mosaic." This may be a dream that can never be realized. This study shows that acculturation is occurring at a rapid rate in the urban area. However, recommendations which follow are made in the belief that, even if it is impossible to achieve, that dream is a worthwhile one towards which to strive.

HOUSING

Increasingly, native people are moving to the city. They come with few resources to deal with white society and soon become hopelessly

emeshed in the "bureaucracy of welfare." Higher concentrations of native people exist now in our cities than on any reserves of colonies.

In Winnipeg, known as Canada's largest reserve, estimates of the native population are between ten and twenty thousand. Housing is abominable.

"One Winnipeg alderman privately admits that if the city were to enforce its health and housing by-laws properly, thousands of Metis and Indians would be thrown out on the street." (4)

This study has reiterated several facts that others have already documented: native people are mobile, they have low incomes, and they have large families. It also added some data: native people are primarily renters and the majority of the urban natives live in single detached dwelling units.

Many housing schemes assume that native people are renters because they have never had an opportunity to become homeowners. Moreover, housing schemes for single, detached dwelling units have demanded much stability, in terms of income, and have entailed long-term agreements. Add to these facts the type of housing schemes that are presently being implemented for low-income families. They are almost universally group living situations, which is against the basic orientation of the native. What you are then faced with is the unsuitability of present housing schemes for the urban native. If mobility is a given, then renting is the most suitable arrangement for native urban dwellers, and since native families

prefer houses, what is needed is a native run rental co-operative which buys older homes (as a way of keeping costs down), keeping them in good repair, and rents them to native people. As mentioned above, the essential ingredient in such a scheme would be the involvement of present urban natives and consultation with them as to the suitability of housing purchased, rental procedures, and structuring of such an organization.

The need for such an agency is reinforced by this study, in that it documents evidence that, at the present time, housing is found primarily through friends and relatives. This often means that the interim period of adjustment was spent with those friends and relatives, sharing their accommodation. This adjustment period could be facilitated by two things: a dormitory or a hostel, where newcomers could find temporary housing (the ideal situation would be individual houses for such a purpose); and a liaison field worker to aid the newcomer in his adjustment to the city.

PSYCHOLOGICAL

The above mentioned liaison person is primarily needed for psychological reasons, as a contact in the city, someone who cares and to whom the newcomer can turn with many of his problems. The person can help to alleviate the impersonality of the city, and help the migrant overcome the loneliness evidenced so frequently during the In-Depth interviews.

LIFE SKILLS

Many skills that are necessary to cope with the urban life, are taken for granted by the urban society and are never taught to the native newcomer to the city. These may be skills such as how to ride buses, how to dial telephones, how to register for school, how to join community clubs and what organizations exist in the city, what a library is for and what it can offer, or even how to shop in supermarkets. The Economic Council of Canada (5) refers to the adjustment problem in these terms:

Particular efforts will be required to help those Indians, Eskimos and Metis who are striving to integrate themselves into the larger society. Such integration does not mean the total assimilation and homogenization of these groups, but it does mean the increasing provision of opportunities for these peoples to take part in the main stream of Canadian life. The future economic life of most of these populations will undoubtedly lie within the larger industrial society.

Further, in the most comprehensive survey of Canadian Indians in fifty years, ("A Survey of the Contemporary Indians of Canada," by Hawthorne, et al, 1966), (6) recommendations 3 and 4 are relevant to the problems of urbanization and education as they relate to Indian people:

3. "The main emphasis on economic development should be on education, vocational training and techniques of mobility to enable Indians to take employment in wage and salaried jobs."

4. "Special facilities will be needed to ease the process of social adjustment as the tempo of off-reserve movement increases."

A two-point program is recommended on the basis of this study's findings to aid in overcoming such problems. First--experiential learning situations should be established and made available through a downtown location, for example, the Canadian Native Friendship Centre. One individual should be on hand, at all times, to help any new arrival to the city, to give him any information that he may need and to help him acquire the living skills that urban life demand. The second point of this program should be the setting up of a video-tape library, in conjunction with the learning centre, that shows, on tape, the various situations that a migrant might find himself in, from renting a house to applying for a job. Such a library would allow the migrant to experience situations before actually having to cope with them. It would allow him to psychologically prepare himself for meeting such situations.

NATIVE WOMEN ADAPTATION PROJECT

The large number of female head of households, the frequent mention during the In-Depth interviews of the plight of native girls upon reaching Edmonton, and the proportion of native women in our provincial gaols (75 - 80 per cent) suggests that the urbanization process takes a particularly heavy toll of Indian and Metis women. All of this spells

wastefulness, in terms of human resources, and tragedy in more personal terms. In light of this, an urban adaptation centre for native women is recommended. The curriculum of such a centre must be a flexible instrument designed to meet the practical problems of young native women who are moving into the city. From the girls' perspective what is needed is to provide some of the learning tools, some supportive counselors, and a climate in which the participants can learn for themselves. From a broader perspective, what is needed is to launch the idea, generate funds, and implement effective educational procedures in the attack on the problems of urbanization and integration.

In slightly more specific terms, the curriculum should include sections on:

1. Understanding the urban environment
2. Life skills, including proficiency in English
3. Vocational skills, and
4. Avocational skills where desired.

CHILDREN

A disproportionate number of the native population in Edmonton were children. The study showed that cultural breakdown was occurring rapidly among these urban children. In order that they be allowed to retain their culture and develop an Indian identity that is one of pride and

self-confidence, preschool programs, using Indian folklore and teaching Indian tradition, should be implemented.

STUDENTS

This study shows that most of the urban native population is under twenty-five. Unless preventive programs are initiated immediately, there is the unhappy probability that this group will inherit the low standard of living of their parents and reinforce the expanding vicious cycle of poverty.

One of the most unfortunate characteristics in the development of these urban youth is the rapid deterioration of what remains of their culture and tradition. This breakdown brings with it further loss of self-identity and pride. They become non-creative individuals for they have lost the motivation to create. This then is where broad and intensive community development programs are necessary and where their implementation could mean preventive programs.

The essential concept in community development is that people can change when involved in the improvement of their lot. It entails a belief in the basic dignity of all people and a commitment to the participation of people in determining their own goals and methods of achieving them.

The possibilities of applying such a philosophy to the concentration of young native people in Edmonton is particularly exciting when this group is viewed within their potential as being the liaison between white and native society. The transition phase that has begun, that between the isolated, rural "hunter-oriented" existence to that of urban man, is one of great difficulty. One of the greatest steps in facilitating this transition is through the use of native workers. These individuals must not only have some training but the even greater necessity is that they be active, independent, informed and concerned. A community development program aimed at the urban youth could be the first step in stimulating the growth of such a body of individuals.

The high level of frustration of this group towards government, and their high level of political awareness, suggest that programs that entail political organization and action would meet with enthusiastic response. Everywhere youth are becoming a political force. This is already starting to occur in radical native youth movements, and such movements will continue to grow. Their eventual maturity into significant and operational forces is something that can only be worked towards.

YOUNG ADULTS

Programs are desperately needed for the twenty to thirty year age group. It is here that the highest rate of unemployment occurs. This

group is also the best educated and they have had the most contact with the outside world. As the disparities in society become increasingly evident, the potential for explosiveness in this group is augmented.

The female heads of households were largely in this age group. Their high levels of anomie and the receptiveness that they showed the interviewers point to the need for a visitation program for these women. Interviewers repeatedly mentioned that this group seemed extremely glad just to have someone with whom to talk. As many of these women had small children, it is important that any activities designed for them outside the home, include babysitting arrangements.

PREMIGRATION

Programs are needed in the rural areas to present accurate pictures of what urban life is like. Native migrants come to the city with unrealistic expectations and meet an environment with which they cannot cope. This can increase the risk of failure which leads to a greater lack of confidence.

CONCLUSION

Programs are needed. They are needed desperately and they are needed immediately. There is a place for broad, overriding and expansive programs as there is much that must be changed. However, there

must be a greater emphasis placed on the smaller details of which the larger problems are composed. While waiting for the building of a better house for all of society, repairs must be carried out on the one that already exists.

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APPENDICES

APPENDIX A

INTERVIEW SCHEDULE FOR EDMONTON RESIDENTS

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INTERVIEW SCHEDULE FOR EDMONTON RESIDENTS

The INDIAN ASSOCIATION OF ALBERTA is conducting a survey among the native people living in Edmonton. The purpose of the survey is to obtain an accurate picture of the number, needs and desires of native people so that realistic programs may be designed and carried out. No names or addresses will appear on the questionnaire and all information will be treated as confidential. In addition, a copy of the final report will go to all the people interviewed.

Time

Interviewer

1. Date
2. Census Tract
3. Enumeration Area
4. Block Number
5. Household Composition

Place a check mark beside the respondent

Relationship to the head of household	Sex		Age	Marital Status	Native Status			Education Last Year completed	Length of stay
	M	F			Treaty	Non- treaty	Non- Metis native		

1. SINGLE 2. MARRIED 3. SEPARATED 4. DIVORCED 5. WIDOWED
6. COMMON-LAW

6. How long have you lived in Edmonton? (present stay)

If respondent was born and raised in Edmonton, go on to question 9. a)

7. Migration

a) Name the area you are from:

1. Reserve

2. Colony

3. Settlement

4. Other

b) When did you first leave your home area to live elsewhere?

c) Why did you leave your home area?

1. to find work

2. to study

3. because family moved

4. to be near relatives or friends

5. availability of welfare

6. relocation project

7. to be independent

8. no ties at home

9. military services

10. other (specify below)

d) When you left your home area, did you leave:

1. by yourself

2. with family or relatives

3. with friends

4. other (specify below)

e) As well as you can recall, how many different places have you lived since November, 1965?

- 1

2

3

4

5

6 - 10

11 - 20

over 20

Questions 7. f) and 7. g) do refer to places other than home area.

f) Since November, 1965, have you lived in:

- 1. Northern Alberta (Edmonton and north).
- 2. Southern Alberta.
- 3. Manitoba and/or Saskatchewan.
- 4. British Columbia.
- 5. Eastern Canada (Ontario and east).
- 6. Yukon and/or North West Territories.
- 7. Outside of Canada.

g) Since November, 1965, what type of area have you lived in:

- 1. A bush camp (oil, logging, trapping, etc.).
- 2. An isolated northern community.
- 3. A farming area.
- 4. A small town or village (6,000 or less).
- 5. A city or urban area (specify)
-
-

8. Entry

All sections of question 8 apply to present stay only

a) Why did you move to Edmonton?

- | | |
|------------------------------------|---------------------------|
| 1. to find work | 6. relocation project |
| 2. to study | 7. to be independent |
| 3. because family moved | 8. military service |
| 4. to be near relatives or friends | 9. no ties at home |
| 5. availability of welfare | 10. other (specify below) |
| | |
| | |
| | |

b) Before this move to Edmonton:

- | | |
|--------------------------------------|----------|
| 1. Did you have friends in the city? | Yes..... |
| | No |

8. b) continued

- | | | |
|----|--|-----------|
| 2. | Did you have relatives in the city? | Yes |
| | | No |
| 3. | Did you have any contact with any agencies or organizations? | Yes |
| | | No |
| 4. | Did you visit the city before? | Yes |
| | | No |
| 5. | Did you live in the city before? | Yes |
| | | No |

c) When you moved to Edmonton, did you move:

- | | | | |
|----|--------------------------|----|-----------------------|
| 1. | by yourself | 3. | with friends |
| 2. | with family or relatives | 4. | other (specify below) |
| | | | |
| | | | |

d) When you moved to Edmonton, did you receive any help?

Help is defined as financial assistance, finding a place to stay, finding a job, etc. from friends, relatives, agencies, etc.

Yes
No

If yes, specify:
.....
.....

9. Housing

Question 9. a) refers to present stay only.

a) How many different places have you lived within the city?

- | | | |
|------------|---|---|
| 1 | 4 | 7 |
| 2 | 5 | 8 |
| 3 | 6 | 9 |
| 10 or more | | |

9. Housing (continued)

<u>Available to household</u>	<u>Present Housing</u>	<u>Housing at Home Area</u>
Central Heating (furnace)	_____	_____
Stove or space heaters	_____	_____
Access to washer	_____	_____
Access to dryer	_____	_____
Shower	_____	_____
Exclusive use of	_____	_____
Bath	_____	_____
Exclusive use of	_____	_____
Flush toilet	_____	_____
Exclusive use of	_____	_____
Running Water	_____	_____
Range	_____	_____
Refrigerator	_____	_____
Car	_____	_____

- e) How many people lived in the house at your home area when you left?
.....
- f) How did you go about finding your present housing?
.....
- g) How long did it take you to find your present housing?
.....
- h) What difficulties, if any, did you have finding your present housing?
.....
.....

9. Housing (continued)

- i) What is your rent (payments) ?
.....
- j) How satisfied are you with the amount you are paying ?
.....
.....
- k) How satisfied are you with the landlord (or management) ?
.....
.....
- l) How satisfied are you with the amount of privacy you have ?
.....
.....
- m) What do you like about this housing ?
.....
.....
.....
- n) What do you dislike about this housing ?
.....
.....
.....
- o) What area of the city would you prefer to live in ?
.....
Why ?
.....
- p) What type of housing would you prefer to live in ?
.....
Why ?
.....

10. Income

- a) What is your present gross monthly income ?

0 - 99 ...	300 - 399 ...	600 - 699 ...
100 - 199 ...	400 - 499 ...	700 and over ...
200 - 299 ...	500 - 599 ...	N/A

11. Employment

- a) Are you: employed full time
 employed part time
 unemployed
 student

b) What do you think is the best way to find a job?

- | | |
|-------------------------------|---------------------------------|
| 1. through agencies | 4. going out and looking around |
| 2. through people you know | 5. going to the job and asking |
| 3. through newspaper want ads | 6. other (specify) |
| | |

If respondent is unemployed or student, go to 12. a)

c) What kind of work do you do?

.....

d) Do you have problems on your job?

Yes

No

If yes, what types of problems do you face in your present job?

1. few problems
2. attitude of fellow employees
3. work procedures (hours, etc.)
4. low pay
5. isolation from friends, relatives, etc.
6. lack of opportunity (advances, etc.)
7. discrimination (specify)
.....
8. other (specify below)
.....
.....
.....

13. Student Status

- a) Are you taking any type of schooling?

Yes
No

If respondent answers "No" go to question 14. a)

- b) What type of program are you in ?

1. high school

2. upgrading

3. university

4. vocational

5. evening classes

If answer is 1. or 2. , go to question 13. d)

- c) What faculty or program are you in ?
.....
- d) What year or level are you in ?
.....
- e) If you receive financial assistance for your schooling
or training, what is the source ?
.....
.....
- f) What indirect financial assistance do you receive ?
(i.e. , tuition, etc.)
.....
.....

14. Community Participation

Do you or anyone in your household use the following services
at the present time ?

Service	Often	Sometimes	never	don't know
1. Sports facilities (gyms, health spa, hockey arena, etc.	3	2	1	0
2. Community halls (dances, bingos, etc.	3	2	1	0

14. Community Participation (continued)

	Service	Often	Sometimes	Never	Don't Know
3.	Playgrounds, parks	3	2	1	0
4.	Adult Education programs	3	2	1	0
5.	Pre-school programs and day care centres	3	2	1	0
6.	Employment services	3	2	1	0
7.	Beer parlours, lounges	3	2	1	0
8.	Health services	3	2	1	0
9.	Family Guidance	3	2	1	0
10.	Churches	3	2	1	0
11.	Movie theatres	3	2	1	0
12.	Legal aid services	3	2	1	0
13.	YMCA	3	2	1	0
14.	YWCA	3	2	1	0
15.	Friendship Centre	3	2	1	0
16.	Welfare	3	2	1	0
17.	Indian Affairs	3	2	1	0
18.	Boyle Street Project	3	2	1	0
19.	Bus Depot (meeting place)	3	2	1	0
20.	Team Products	3	2	1	0
21.	Salvation Army	3	2	1	0
22.	Community League (membership)	3	2	1	0

a) How was your life before you left your home area?

This question is intended in the sense of being more contented, happier, etc. at the original home area.

BETTER THE SAME WORSE

If respondent answers "the same," go to question 15. b)

In what way?
.
.

b) How does your present standard of living compare to what it was just before you moved to the city?

BETTER THE SAME WORSE

If respondent answers "the same," go to question 15. c)

In what way?
.
.

c) What do you like about living in Edmonton?

.
.
.

d) What do you dislike about living in Edmonton?

.
.
.

16. Acculturation

a) Do you speak a native language? Yes
No.

If yes, which one(s)?
.

b) Do your children speak a native language? Yes
No.
N/A.

16. Acculturation (continued)

- c) If Yes, do they speak as well as your?

Yes
No.
- d) Are any of your brothers or sisters married to non-native persons ?

Yes
No.
N/A.
- e) Are any of your children married to a non-native person ?

Yes
No.
N/A.
- f) Do you or any of your household own any native clothing or jewelry ?

Yes
No.

If yes, is it worn:

often	sometimes	never	don't know
3	2	1	0

- g) Do you take part in or attend the following activities ?

	<u>often</u>	<u>sometimes</u>	<u>never</u>	<u>don't know</u>
1. Native handicraft such as beadwork, etc.	3	2	1	0
2. Pow-wows	3	2	1	0
3. Native singing	3	2	1	0
4. Native games (handgames, etc.)	3	2	1	0
5. Indian Medicine (religious)	3	2	1	0
6. Indian Medicine (medicinal)	3	2	1	0

16. Acculturation (continued)

	<u>often</u>	<u>sometimes</u>	<u>never</u>	<u>don't know</u>
7. Native sports events (hockey, basketball, rodeos, etc.)	3	2	1	0
8. Native social events	3	2	1	0
9. Native organizations	3	2	1	0

g) Do you have any relatives living near enough to visit with easily?

Yes

No.

If yes, do you visit the relatives in the city:

often	sometimes	never
3	2	1

Do relatives help each other within the city:

often	sometimes	never
3	2	1

h) Do you visit your former home?

often	sometimes	never
3	2	1

17. Politicization

a) Do you belong to any native organization? Yes
No.

If yes, specify

b) Who is the president of the National Indian Brotherhood?

17. Politicization (continued)

- c) Who is the president of the Indian Association of Alberta?
.....
- d) Who is the president of the Metis Association of Alberta?
.....
- e) Who is the president of the Native Brotherhood? (Boyle
Street Project)
.....
- f) Did you vote in the last election?

Federal (June, 1968)	Yes
	No.
	N/A.
Provincial (May, 1967)	Yes
	No.
	N/A.
City (October, 1968)	Yes
	No.
	N/A.

- g) Would you vote for a native candidate in an election?

Yes
No.
Maybe
N/A.

Questions h), i) and j) refer to the respondent.

Now I am going to read you some statements and I would like your opinion of them.

- | | |
|---|-----------------|
| h) Most people cannot really understand what is going on in politics and government | agree..... |
| | disagree..... |
| | don't know..... |

17. Politicization (continued)

- i) People like me don't have any say about what the government does
- agree.....
disagree.....
don't know.....
- j) If you made some effort to change some government decisions, how likely is it to succeed?
- very likely.....
somewhat likely
not at all likely
don't know

18. Services

a) How satisfied are you with the following services?

Neighbourhood	very satisfied	satisfied	so-so	Dis- satisfied	Very dis- satisfied	no opinion
bus services	5	4	3	2	1	0
police	5	4	3	2	1	0
location of school	5	4	3	2	1	0
parks or playground	5	4	3	2	1	0
condition of streets	5	4	3	2	1	0
street lighting	5	4	3	2	1	0
condition of neighbour- hood	5	4	3	2	1	0
stores	5	4	3	2	1	0
churches	5	4	3	2	1	0

City:

welfare services	5	4	3	2	1	0
medical services	5	4	3	2	1	0

b) Do you think agencies set up to help native people serve the needs of the native people?

Yes

No

No opinion

c) What types of agencies do you feel there is a need for?

.....

.....

.....

18. Services (continued)

d) Do you think native agencies and organizations set up to help native people are doing their job?

Yes
No.
No opinion

e) Do you think non-native agencies set up to help native people are doing their job?

Yes
No.
No opinion

f) Have you, or any of your friends had unpleasant experiences with any native agency?

Yes
No

If yes, explain
.
.

g) Have you, or any of your friends had unpleasant experiences with any non-native agency?

Yes
No.

If yes, explain
.
.

19. Anomie

	<u>strongly</u> <u>agree</u>	<u>agree</u> <u>some</u> <u>what</u>	<u>so-so</u>	<u>disagree</u> <u>some</u> <u>what</u>	<u>strongly</u> <u>dis-</u> <u>agree</u>	<u>don't</u> <u>know</u>
a) In spite of what some people say, the lot of is getting worse	5	4	3	2	1	0
b) It's hardly fair to bring children into the world the way things look in the future	5	4	3	2	1	0
c) Nowadays a person has to live for today and let tomorrow take care of itself	5	4	3	2	1	0
d) These days a person doesn't know who he can count on and trust	5	4	3	2	1	0
e) There is little use of writing to the govern-ment people since they are not interested in the problems of people like us	5	4	3	2	1	0

20. Surveys

- a) What do you think about surveys?
.....
.....
.....
.....
- b) Do you feel surveys will do anything for those surveyed?
.....
.....
.....

APPENDIX B

INTERVIEW SCHEDULE FOR RURAL RESIDENTS

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INTERVIEW SCHEDULE FOR RURAL RESIDENTS

The INDIAN ASSOCIATION OF ALBERTA is conducting a survey among the Native People living throughout the Province. The purpose of the survey is to obtain an accurate picture of the Native People and their needs so that realistic programs may be designed and carried out. No names or addresses will appear on the questionnaire and all information will be treated as confidential. A copy of the final report will go to all the people interviewed.

Time

Interviewer

1. Date

2. Area

- ### 3. Household Composition

Place a check mark beside the respondent

[illegible]

1. single 2. married 3. separated 4. divorced 5. widowed 6. common-law

4. Have you ever lived elsewhere? Yes No

If respondent answers "no" to question 4, go to question 8

5. a) Is this your home area? Yes No

If no, where do you come from?
.....

b) When did you first leave your home area to live elsewhere?
.....

c) Why did you first leave your home area?

- 1. to find work
- 2. to study (boarding school, etc.)
- 3. because family moved
- 4. to be near relatives or friends
- 5. availability of welfare
- 6. relocation project
- 7. to be independent
- 8. no ties at home
- 9. military service
- 10. other (specify below)
.....
.....

d) When you left your home area did you leave:

- 1. by yourself
- 2. with family or relatives
- 3. with friends
- 4. other (specify)
.....
.....

e) As well as you can recall, how many different places have you lived since November, 1965?

- | | |
|----|---------|
| 1. | 5. |
| 2. | 6 - 10 |
| 3. | 11 - 20 |
| 4. | over 20 |

5. (continued)

Question 5f) and 5 g) refer to places other than home area.

f) Since November 1965, have you lived in:

- 1. Northern Alberta (Edmonton and North)
- 2. Southern Alberta
- 3. Manitoba and/or Saskatchewan
- 4. British Columbia
- 5. Eastern Canada (Ontario and East)
- 6. Yukon and/or North West Territories
- 7. Outside of Canada

g) Since November 1965, have you lived in:

- 1. a bush camp (oil, logging, trapping, etc.)
- 2. an isolated Northern community
- 3. a farming area
- 4. a small town or village (6,000 or less)
- 5. a city or urban area (specify)

.....
.....
.....

6. Return

a) Why did you move here the last time?

.....
.....
.....

b) When you moved here, did you move:

- | | |
|-----------------------------|--------------------------|
| 1. by yourself | 3. with friends |
| 2. with family or relatives | 4. other (specify below) |

.....
.....

c) When you moved here, did you receive any help?

Help is defined as financial assistance, finding a place to stay
finding a job, etc. from friends, relatives, agencies, etc.

6. c) continued

Yes No

If yes, specify

.....

.....

7. Housing

Question 7. a) refers to present stay only.

a) How many different places have you lived within the area?

1. 2. 3. 4. 5. 6. 7. 8. 9. 10 or more

Question 7. b) to 7. k) inclusive refer to present house.

b) Do you: own your house
 rent your house
 borrow the house
 other (specify)

c) Why did you choose this house to live in?

.....

.....

d) Who built this house?

1. respondent	4. Provincial Government
2. other private individual	5. other (specify below)
3. Indian Affairs	

.....

.....

.....

e) Who paid for it?

1. respondent	4. Provincial Government
2. other private individual	5. other (specify below)
3. Indian Affairs	

.....

.....

7. Housing (continued)

f) Were there any major improvements made on this house?

Yes No

If "yes," give details

List who, when, what kind of improvements, and why, etc.

.....
.....
.....
.....
.....

g) Available to household

Number of rooms	.....
Separate bedrooms	.....
Telephone	.....
Electricity	.....
Radio	.....
Television	.....
Central heating (furnace)	.....
Stove or space heater (specify type)	.....
Cooking Stove (specify type)	.....
Refrigerator	.....
Washer	.....
Dryer	.....
Shower	.....
Bath	.....
Toilet (specify type)	.....
Water Supply (specify type)	.....
Car or Truck (specify type)	.....
Age of house (approx.)	.....

7. continued

h) Are you making any payments on this house? Yes No

If yes, how much

If yes, are you satisfied with the amount you are paying?

.....
.....

i) Are you satisfied with the amount of privacy you have?

.....
.....

j) What do you like about this house?

.....
.....
.....
.....

k) What do you dislike about this house?

.....
.....
.....
.....
.....

l) Where would you prefer to live?

.....

Why?
.....

m) What kind of house would you prefer to live in?

.....

Why?

8. Income:

State source of income beside item in a), b), c)

8. Income (continued)

a) What is the income of the head of the household?

0 - 99	300 - 399	600 - 699
100 - 199	400 - 499	700 and over
200 - 299	500 - 599	No income

b) What is the income of other people working in this household?

0 - 99	300 - 399	600 - 699
100 - 199	400 - 499	700 and over
200 - 299	500 - 599	No income

c) What is the income from other sources for the household?

Use probe to determine income from family allowances, craftwork, etc.

0 - 99	300 - 399	600 - 699
100 - 199	400 - 499	700 and over
200 - 299	500 - 599	No income

9. Employment:

- a) Are you: self employed
employed full time
employed seasonally
employed part time
unemployed
student

If respondent is unemployed or student, go to 10. a)

b) What do you think is the best way to find a job?

.....
.....
.....

c) What kind of work do you do?

.....
.....

9. Employment: (continued)

d) Do you have problems on your job? Yes No

If "yes," what types of problems do you face on your job?

- 1. few problems
- 2. attitude of fellow employees
- 3. work procedures (hours etc.)
- 4. low pay
- 5. isolation from friends, relatives, etc.
- 6. lack of opportunity (advances, etc.)
- 7. discrimination (specify)

.....

8. other (specify below)

.....

.....

.....

<u>very</u> <u>satisfied</u>	<u>satisfied</u>	<u>so-so</u>	<u>dis-</u> <u>satisfied</u>	<u>very dis-</u> <u>satisfied</u>
---------------------------------	------------------	--------------	---------------------------------	--------------------------------------

e) How do you like your present job?					
---	-------	-------	-------	-------	-------

f) How do you feel about your chances of promotion?					
---	-------	-------	-------	-------	-------

g) How do you feel about your chances of get- ting a better job?					
--	-------	-------	-------	-------	-------

h) How do you feel about your chances of keep- ing the job?					
---	-------	-------	-------	-------	-------

10. Unemployment:

a) Are you receiving any welfare or relief?	In full
	Partially
	No.....

If respondent is employed or a student, go to 11. a)

10. Unemployment (continued)

b) How long is it since your last job?
.....

c) Why are you unemployed?

- 1. you can't find a job
- 2. you are receiving a pension
- 3. you were laid off
- 4. you don't need a job (i.e. a housewife)
- 5. you lack a specific skill or educational training
- 6. you are discriminated against
- 7. you have no transportation
- 8. you don't want to work
- 9. available jobs are not suitable or desired
- 10. other (specify below)

.....
.....
.....

11. Student Status:

a) Are you taking any type of schooling? Yes No

If respondent answers "NO" go to Question 12. a)

b) What type of program are you in?

- | | |
|-------------------|-----------------------|
| 1. high school | 4. vocational |
| 2. upgrading | 5. evening classes |
| 3. university | 6. other (specify) |

.....
.....
.....

If answer is 1., or 2., go to question 11. d)

c) What faculty or program are you in?

.....
.....

11. Student Status: (continued)

- d) What year or level are you in?
-
-
- e) If you receive financial assistance for your schooling or training, what is the source?
-
-
-

12. COMMUNITY PARTICIPATION:

a) Do you or anyone in your household use the following services at the present time?

	<u>SERVICE</u>	<u>NOT AVAILABLE</u>	<u>OFTEN</u>	<u>SOME-TIMES</u>	<u>NEVER</u>	<u>DON'T KNOW</u>
1.	Arena	.....	..3...	..2...	..1...	...0...
2.	Sports facilities (baseball grounds, etc., in season)	.....	..3...	..2...	..1...	...0...
3.	Community Halls	.....	..3...	..2...	..1...	...0...
4.	Preschool and day care centres	.....	..3...	..2...	..1...	...0...
5.	Employment Services	.....	..3...	..2...	..1...	...0...
6.	Taverns, lounges	.....	..3...	..2...	..1...	...0...
7.	Health services	.....	..3...	..2...	..1...	...0...
8.	Churches	.....	..3...	..2...	..1...	...0...
9.	Movie theatres	.....	..3...	..2...	..1...	...0...
10.	Legal aid	.....	..3...	..2...	..1...	...0...

12. COMMUNITY PARTICIPATION: (continued)

<u>SERVICE</u>		<u>Not AVAILABLE</u>	<u>OFTEN</u>	<u>SOME- TIMES</u>	<u>NEVER</u>	<u>DON'T KNOW</u>
11.	Welfare	.....	..3...	..2...	..1...	..0...
12.	Indian Affairs (other than welfare)	.....	..3...	..2...	..1...	..0...
13.	Clubs (membership in Homemakers, etc.)	.....	..3...	..2...	..1...	..0...

b) What do you like about living here?
.....
.....
.....

c) What do you dislike about living here?
.....
.....
.....

13. Expectations:

a) Are you planning a move in the near future Yes No.....

 If "yes," to where are you planning to move?

 If yes, why are you planning to move?

14. Acculturation:

a) Do you speak a native language? Yes No

 If yes, which one(s)?

	<u>often</u>	<u>some- times</u>	<u>never</u>	<u>don't know</u>
1. Native handicraft such as beadwork etc.	3	2	1	0
2. Pow-wows	3	2	1	0
3. Native singing	3	2	1	0
4. Native games (handgames, etc.)	3	2	1	0
5. Indian Medicine (religious)	3	2	1	0
6. Indian Medicine (medicinal)	3	2	1	0
7. Native sports events (hockey, basketball, rodeos, etc.)	3	2	1	0
8. Native social events	3	2	1	0
9. Native organizations	3	2	1	0
10.	3	2	1	0
11.	3	2	1	0

14. Acculturation: (continued)

- h) Do you have any relatives living in this area? Yes..... No
- If yes, do you visit the relatives in the area?
- often (3) sometimes (2) never (1)
- If yes, do relatives help each other within this area?
- often (3) sometimes (2) never (1)
- i) Do you have any relatives living in any city? Yes No
- If yes, where?
-
- If yes, do you visit the relatives in the city?
- often (3) sometimes (2) never (1)

15. Politicization:

- a) Do you belong to any native organizations? Yes No
- If yes, specify
-
- b) Who is the president of the National Indian Brotherhood?
-
- c) Who is the president of the Indian Association of Alberta?
-
- d) Who is the president of the Metis Association of Alberta?
-
- e) Did you vote in the last election?
- | | | | |
|------------------------|----------|---------|-----------|
| Federal (June, 1968) | Yes | No | N/A |
| Provincial (May, 1967) | Yes | No | N/A |
| Local | Yes | No | N/A |

15. Politicization: (continued)

f) Would you vote for a native candidate in an election?

Specify other than reserve or colony elections:

Yes No..... N/A Maybe

Question g), h) and i) refer to the respondent

Now I am going to read you some statements and I would like your opinion of them.

g) Most people cannot really understand what is going on in politics and government.

Agree Disagree Don't know

h) People like me don't have any say about what the government does.

Agree Disagree Don't know

i) If you made some effort to change some government decisions, how likely is it to succeed.

Very likely Somewhat likely
Not at all likely Don't know

16. Services:

a) How satisfied are you with the following services in your area?

	<u>not</u> <u>Available</u>	<u>Very</u> <u>Satisfied</u>	<u>Satis-</u> <u>fied</u>	<u>So-</u> <u>So</u>	<u>Dis-</u> <u>Satisfied</u>	<u>Very dis-</u> <u>Satisfied</u>	<u>No</u> <u>Opinion</u>
1. Transportation (bus, plane, train, etc.)		5	4	3	2	1	0
2. Police		5	4	3	2	1	0
3. Preschool and daycare centre		5	4	3	2	1	0

16.	Services (continued)	<u>Not Available</u>	<u>Very Satisfied</u>	<u>Satis- fied</u>	<u>So- So</u>	<u>Dis- Satisfied</u>	<u>Very dis- Satisfied</u>	<u>No Opinion</u>
4.	Elementary school	.....	5	4	3	2	1	0
5.	Jr. High School	.....	5	4	3	2	1	0
6.	High School	.....	5	4	3	2	1	0
7.	Adult Education Programs	.....	5	4	3	2	1	0
8.	Sports ground (baseball, rodeo, etc.)	.....	5	4	3	2	1	0
9.	Arena	.....	5	4	3	2	1	0
10.	Community Hall	.....	5	4	3	2	1	0
11.	Condition of roads	.....	5	4	3	2	1	0
12.	Lighting (yard lights, street lights, etc.)	.....	5	4	3	2	1	0
13.	Stores (specify number)	.....	5	4	3	2	1	0
14.	Churches	.....	5	4	3	2	1	0
15.	Welfare	.....	5	4	3	2	1	0
16.	Medical	.....	5	4	3	2	1	0

b) Do you think the native organizations are doing their job?

Yes No No opinion

16. Services (continued)

c) Do you think the non-native organizations are doing their job?

Yes No No opinion

d) Have you, or anyone you know, had any unpleasant experience with any native organization?

Yes No

If yes, explain
.....
.....
.....

e) Have you, or anyone you know, had any unpleasant experiences with any non-native agency?

Yes No

If yes, explain
.....
.....
.....

f) What types of agencies or services do you feel there is a need for?

.....
.....
.....
.....
.....
.....
.....
.....

17. Anomie:

	<u>strongly agree</u>	<u>agree somewhat</u>	<u>so-so</u>	<u>disagree somewhat</u>	<u>strongly disagree</u>	<u>don't know</u>
a) In spite of what some people say, conditions for people like us is getting worse	5	4	3	2	1	0
b) It's hardly fair to bring children into the world the way things look in the future	5	4	3	2	1	0
c) Nowadays a person has to live for today and let tomorrow take care of itself	5	4	3	2	1	0
d) These days a person doesn't know who he can count on and trust	5	4	3	2	1	0
e) There is little use of writing to the government people since they are not interested in the problems of people like us	5	4	3	2	1	0

18. Surveys:

- a) What do you think about surveys?
-
-
-
- b) Do you feel surveys will do anything for those surveyed?
-
-
-
-

18. Surveys – (continued)

c) What do you think could be done with the results of this survey?

.....
.....
.....
.....

Time

FOR INTERVIEWER ONLY

Evaluation of the interview:

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

CONDITION OF HOUSING:

In good condition

In need of minor repair

In need of major repair

APPENDIX C
ANALYSIS BY AREA

APPENDIX C

ANALYSIS BY AREA

The following is a breakdown, by area, of the rural sample. It contains information that is particular to each individual area.

BLOOD RESERVE

The Blood Reserve is the southernmost and the largest Indian reserve in Alberta. It is bordered by the town of Cardston on southern side which is twenty-one miles north of the Canadian-American border on Highway #2. The reserve runs from southwest to northeast nearly parallel but on the north side of Highway #5 from Cardston to Raymond. The reserve is situated in Township 6, Range 25, West of the 4th Meridian. The population of this reserve is approximately 4,500 people and comprises 353,000 acres of land. The reserve is nearly flat on the southern end but gentle rolling hills become evident on the south-west corner. There is a contrast to the northeastern corner to which a guide just simply referred to as "badlands." The "badlands" are jagged edges of rock which make up the hilly terrain of rusty colored splendor. The "badlands" start northeast of Standoff and continue in a north-northeast direction.

1. Four hundred and twenty-six occupied homes were counted and 71 interviews were conducted on this Blackfoot speaking reserve.
2. Telephones were available but only 12 per cent had them. Electricity was available and all but 3 per cent had it installed. For 19 per cent the river provided the water supply; for 17 per cent it was their own well and 28 per cent used a community tap. Thirty-two per cent had running water in their homes.
3. They had a high level of participation in native activities.
4. Nineteen of the twenty-two services were available (see Appendix B). Mobility in the area was limited with few having lived elsewhere.
5. It was here that the greatest internal disparity was encountered. There were very lovely modern homes on the reserve but also some of the worst housing conditions encountered. A "repair" program was often requested.
6. It was in this area that the greatest hostility toward interviews was experienced, with a large number of refusals.

SUNCHILD & O'CHIESE RESERVES -- (ROCKY MOUNTAIN HOUSE)

These two reserves share a common boundary, forty road miles northwest of Rocky Mountain House. They are situated in Townships 43 and 44, Range 10, West of the 5th Meridian. The O'Chiese Reserve comprises 34,287 acres of land; the Sunchild Reserves, 12,894 acres. The total number of occupied homes is seventy-seven for these two reserves. Ten interviews were conducted in this Cree and Stoney speaking community. The combined population of these two reserves is 455. Topography consists of gently rolling ridges and numerous muskegs. The reserve land is mostly forested with only a few natural meadows.

1. There was electricity available but no telephone.
Water was generally from well but many had to haul water from distance.
2. This was an under-serviced, isolated area, with only four services available. The people did not understand government and outside communication is difficult since few speak English. A government liaison is needed here.
3. Housing was poor, with size (too small) and a need for new housing rather than repairs was expressed.
4. There was only medium participation level in native activities.

5. Most people had always lived in the area.
6. Drinking was frequently mentioned as a problem.

SADDLE LAKE RESERVE

The Saddle Lake reserve is located approximately one hundred miles northeast from the City of Edmonton. Its position is fifteen miles west from the Town of St. Paul. The reserve is situated in Township 58, Range 12, West of the 4th Meridian. The reserve comprises 63,000 acres of land. Its population is approximately 2,300 people. There were forty-five interviews from this Cree speaking community. This reserve at its extremities is seventeen miles wide and seventeen miles long. The reserve has gently rolling knolls and sloughs are plentiful in the northern part. It has some grasslands with invading woodlands consisting mainly of willows, saskatoon bushes, and poplar trees.

1. Ninety-three per cent had electricity but only 7 per cent had a telephone. Eighty-four per cent had their own well, 3 per cent had piped-in water and 7 per cent hauled their water from the lake or river.
2. Forty-two per cent had lived or worked elsewhere.
3. There was a high rate of participation in native activities.
4. Eighteen services and facilities were available.

5. A program providing repair was desired as were larger houses with better heating. It was here that "possession," "my own home," was mentioned as being very important.
6. There was a good reception to the interview team.

DRIFTPILE RESERVE

This 15,793 acre reserve is situated in Townships 73 and 74, Range 10, West of the 5th Meridian along the southern shores of Lesser Slave Lake. It has an estimated population of 470 Cree speaking Indian people. There were fifty-five occupied homes counted and ten interviews were conducted. This reserve is mostly flat with moderate to heavy bush of poplar trees.

1. Electricity was available in the area although not all homes had it installed. There were no telephones in the area and this caused great dissatisfaction. The water was purchased water that was delivered by the barrel. Water was frequently mentioned as a problem.
2. Here the housing was poor--with heating and size being the main problem areas.
3. Most people had lived in the area all their lives and expressed contentment with the quietness of country life

but great dis-satisfaction with the lack of job opportunities. Problems with heavy drinking were apparent in the area.

4. The interviewers were favorably received with many expressing the fact that this was the first time they had been interviewed.
5. Thirteen services were available.
6. The people in the area had medium frequency of participation in native activity.

HORSELAKES RESERVE

This reserve is situated west of Grande Prairie and near the British Columbia-Alberta border. It is situated in Township 73, Range 12, West of the 6th Meridian. This reserve is listed as being a Beaver speaking community but of the sixty-six people encountered in the ten interviews, only two elderly ladies spoke the Beaver language and the remainder spoke Cree. There were eleven occupied homes counted and six unoccupied due to people moving to winter employment in the bush camps. This reserve comprises 3,852 acres. The reserve is wooded throughout.

1. Telephones were not available but electricity was. Several houses had running water.

2. Housing conditions were good with some need for repairs expressed. In this area, basements or another room were needed.
3. Nine of the twenty-two services were available.
4. There was a desire for programs involving clubs, activities, "something to do" expressed.
5. Many people had always lived elsewhere. Two "Beaver" speaking people were encountered--they had always lived in the area. All the rest spoke Cree.

MARLBORO SETTLEMENT

This community is approximately twenty-two miles West of Edson, Alberta. It is situated in Township 53, Range 19, West of the 5th Meridian. The exact population of this settlement is not known, however, there were forty-one occupied homes counted but three of these turned out to be homes of non-native people. Ten interviews were conducted. This is a wooded area, largely spruce and pine, with hills that are prominent as is general in the foothills area of Alberta.

1. Electricity is available in the area and most houses have it. Telephones are available in the area but few had them in their homes. One home had running water but most families used the community pump as their water source.

2. The community was Cree speaking with most people having lived elsewhere and moved into the area.
3. There was a fear of relocation and some hostility generated at the interviewers as they were seen as being "agents" to see that people moved from the area. There was also some hostility about surveys that "didn't do any good."
4. The area had a low level of participation in native activities and programs to "reculturate" the area are needed.
5. There were several new homes in the area, resulting from a new housing project but the housing need voiced most often was one for repairs and basements.
6. Thirteen of the twenty-two facilities (See Appendix B) were available. Transportation and employment programs were requested the most often and a more extensive street lighting program was desired.

HAY LAKES RESERVE

This reserve is predominantly Slave speaking community in northwestern Alberta. This reserve is situated in Township 112, Range 5, West of the 6th Meridian. The estimated population is 970 people and comprises 30,530 acres of land. Eighty-two occupied homes were counted and twenty interviews were conducted there. This reserve has gently rolling hills and is predominantly wooded throughout consisting of willows, spruce and poplar trees.

1. Electricity was available in the area. The only phone available in the area was a radio phone.
This was seen as a problem by the people in the area. Another very serious problem was the water supply, which was hauled from the river. Local pumps or community wells were urgently required.
2. Most people were from the area with few having lived elsewhere.
3. Very poor housing conditions were encountered in the area--over crowding, extremely poor heating systems, dis-satisfaction with the lack of personal control and influence over the type of housing obtained with existing housing facilities and frustration with not being able to feel you owned your own housing.

4. There was a feeling of need for more locally run projects, dissatisfaction with welfare provided in the area and concern about heavy drinking.
5. There was great isolation, with few people understanding government or what it meant. A liaison between government and the people is badly needed.
6. There was frequent participation in native activities.
7. Fifteen of the twenty-two services were available.
(See Appendix B).
8. The reception of the survey crew was very favorable with the often-expressed feeling that this was the first time anyone had come to them and asked them their opinion.

FORT CHIPEWYAN SETTLEMENT

This settlement consists of a population of 1,800 Native people. There are 1,400 Treaty Indians which a great majority speak both Cree and Chipewyan. There are 400 Metis people and they speak mostly Cree. There are approximately 110 non-natives. They were not approached for the survey nor were their homes counted in the house count. Fort Chipewyan is situated in Township 112, Range 7, West of the 4th Meridian. This settlement is approximately four miles long and about one-quarter mile wide.

It has rocky hills with relatively small pine and poplar trees. Sand is the top soil composition.

1. A small number of houses had telephone and electricity, most did not. Whereas two houses had running water (but no plumbing) for most, their water supply was either purchased water or lake water--this was a problem area.
2. Smallness of housing and improper heating were primary housing problems. New housing programs and a program involving provision of basements and foundations was desired.
3. The major concern for services in the area centered around the need for doctors and a dentist as well as a hospital.
4. The poor transportation into the area also caused concern, particularly in emergency situations.
5. Adult education programs, such as Alberta New-Start Inc., provides, were seen as an urgent need.
6. Many people had worked or lived elsewhere. There was a medium participation in native activities.
7. Nineteen of the twenty-two possible services (See Appendix B) were available.

EAST PRAIRIE COLONY

This colony comprises 80,000 acres of land and it is situated in Townships 71 and 72, Ranges 14 and 15, West of the 5th Meridian. Thirty-six occupied homes were counted and ten interviews were conducted. Topography of this colony is made up of gently rolling knolls and predominantly high bush consisting of mostly poplar trees.

1. Electricity was available but many houses did not have it. Telephones were not available. The river was the water supply.
2. Most people had moved into the area after it had been opened as a colony.
3. Some new homes were being built in the area. The most often mentioned need was for bigger houses with basements. The heating of houses in the area was a concern.
4. Only ten of the twenty-two services (See Appendix B) were available and there were many service requests--for a visiting nurse, an adult education program for housewives, a training program--possibly linked with house building program, for logging and fishing co-ops, and for a land clearance program. The condition of the roads and lack of "good" sports facilities were also mentioned as areas for improvement.

5. There was a desire to see follow-up done to the survey and one gentleman suggested that the "worst of the lot be picked out" and that we try to correct it.

FISHING LAKE AND ELIZABETH COLONIES

The Fishing Lake and Elizabeth Colonies are bordered on the east side by the Fourth Meridian between the fifteenth and sixteenth base lines. These two share a common boundary and their inhabitants speak Cree. Fishing Lake consists of 90,000 acres of land and Elizabeth has 60,000 acres. The population in Fishing Lake is 260 people and 270 in Elizabeth Colony. Of this 270, approximately half of them do not spend the winter on the colony. This area is made up of hilly terrain and moderate to heavy wooded areas are predominant throughout. There were twenty-five interviews in Fishing Lake and ten in Elizabeth conducted during this survey.

FISHING LAKE

1. Electricity was available in the area but not all homes had it. This was also the situation with telephones.
2. Water had to be hauled from a spring or the lake with a few having their own wells and some, in the community at the centre of the colony using the community tap.

3. Many had lived or worked elsewhere with a large in-migration at the time the Colony was established.
4. Cree was spoken but the children frequently were mentioned as not speaking as well as the parents did. As well, there was low participation in native activities.
5. The main housing problems were with size--too small, the need for repairs, and insufficient heating systems. Desired housing additions were basements.
6. Sixteen of the twenty-two services were available.
7. Reception of the interview team was good, one respondent saying that she liked surveys done by native people themselves.

ELIZABETH COLONY

1. Electricity was available, telephones were not. Most got their water from wells but some got it from the local school.
2. Most had lived elsewhere.
3. The main housing problems were with size and heating.
4. Twelve out of the twenty-two services were available.
5. There was a medium frequency in native activities.

6. The response was favorable to the survey, with much concern that it be used to help people.

APPENDIX D

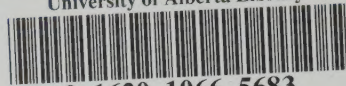
IN DEPTH SCHEDULE FOR URBAN RESIDENTS

APPENDIX D

IN-DEPTH SCHEDULE FOR URBAN RESIDENTS

1. Why do native people come to the City?
2. What kind of problems do native people have in the city?
3. What is the housing situation for native people in the city?
5. What is the relationship between native people and other people including Agencies?
5. What can be done to solve some of the problems native people have in the city?

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